

The Baptist Record

"THY KINGDOM COME"

JACKSON, MISS., March 26, 1931

NEW SERIES
VOLUME XXXIII. No. 13

SUNDAY SCHOOL ATTENDANCE MARCH 22

Jackson, First Church.....	663
Jackson, Calvary Church.....	814
Jackson, Griffith Memorial Church.....	420
Jackson, Davis Memorial Church.....	388
Jackson, Parkway Church.....	190
Jackson, Northside Church.....	67
McComb, Central Church.....	102
Meridian, First Church.....	674
Offering \$38.90	
Quitman Church.....	228
McComb, First Church (March 15).....	560
Offering \$30.89	
Columbus, First Church.....	814
Hattiesburg, First Church.....	611

Race track gambling was killed by recent action of the Missouri legislature.

L. T. Aultman, who is now pastor of Hemphill Baptist Church, Fort Worth, Texas, has been called to a church in a town 65 miles north of Fort Worth. His decision has not yet been made.

Dr. George W. Carver of Tuskegee Institute and a well known agricultural scientist, has been invited by the Soviet government in Russia to organize a group of Negro specialists for the production of cotton in Russia.

Last Sunday was the nineteenth anniversary of the pastorate of Dr. H. M. King at Calvary Church, Jackson. They have been years of marvelous fruitfulness and growth. The membership has been multiplied. The congregations have necessitated one of the largest auditoriums in the state and the organizations function like clock-work. The church is growing constantly and the best years seem ahead.

"For all this his anger is not turned away, but his hand is stretched out still". You will find this sentence like the tolling of a funeral bell repeated in the ninth and tenth chapters of Isaiah. It is a description of the repeated chastisements of Israel, because they pay no heed to chastisement. They go on sinning in spite of their affliction. And God will not let up on the punishment until they do return to him in genuine repentance. Calamities have come, but they said, The bricks are fallen down but we will build with hewn stones. The sycamores are cut down but we will change them into cedars. Man cannot defy God. A stiff neck only invites his lash. The world has been undergoing a chastising under the rod of God. And the end may not be in sight. Certainly it is not in sight unless we can learn the lessons of his judgement and come to him with confession and contrition. It is for us to recognize the righteous judgement of God, to confess our sins of obstinacy, self sufficiency, pride, arrogance and the misuse of all his gifts to us. He is saying to us, "Why should ye be stricken any more? If ye be willing and obedient ye shall see the good of the land. But if ye refuse and rebel, ye shall be devoured with the sword for the mouth of the Lord hath spoken".

The widow of General Pickett, made famous by the Gettysburg charge, died Sunday at the age of 86. She had written voluminously and interestingly about men, women and events of the old South.

Rev. Jas. A. Chapman lives at Summit and serves churches near his home. His time is not all taken up, and we do not know a more faithful pastor. Churches would do well to secure his services.

Dr. F. Scott McBride, the superintendent of the Anti-Saloon League of America, spoke in the Baptist Church in Clinton Sunday morning. Those who heard him pronounced it a great address. He spoke at Galloway Memorial Methodist Church in Jackson in the afternoon and in Meridian that night. He is a Presbyterian minister, a man of strong body, strong convictions, big of body and soul.

Last Sunday the Northside Church in Jackson voted to buy a house and lot well located for their purposes. It is a residence which can readily be converted into a church house for temporary use with good Sunday School rooms. It is secured on reasonable terms, and they are in position to appreciate the help of friends who see a great opportunity for a growing and useful church in this one of the finest residence sections of the city.

The daily papers recently published the fact that Dr. J. L. Johnson had been invited to become president of Howard College, of Birmingham, Ala. We have no inside information as to his decision in the matter, but we are sure that Mississippians are anxious to retain him as president of the Mississippi Woman's College at Hattiesburg and it seems the natural thing to think of him at the head of this institution which is due to his leadership and the loyal support of its constituency.

We do not know whether the president of the Southern Baptist Convention will call for a day of prayer or not. We hope he will. But whether he does or not, can't you and I take a little time off every day to be with God in this ministry of intercession, praying for the Lord to lead us out of confusion and hesitation, out of our fears and doubts, out of our littleness and selfishness, out of our ignorance and apathy? We believe that if Dr. McGlothlin would get the cooperation of every State Mission Secretary and of every State Convention President in a call to prayer, it would reach the ears and hearts of our people. Brother pastor, would your people join you in this? If money is scarce, surely there is nothing to hinder our coming to God in prayer. And prayer is more effective and powerful than money in doing the Lord's work. "Awake, awake, put on strength and arm of the Lord: awake as in the ancient days, in generations of old". And the answer to this prayer follows in the next chapter of Isaiah: "Awake, awake, put on thy strength, O Zion".

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Send 4 subscriptions to Record and get \$1.50 pen.

Send 6 subscriptions and get \$2.50 pen.

HOW TO BEGIN AND MAINTAIN THE FAMILY ALTAR

S. F. Lowe, D.D.

If Family Worship is a Precious Privilege, a practice greatly needed, a practice which results in definite good to saint and sinner, a practice with many real obstacles, as we have tried to show in preceding articles, then shall we not seek how best to Begin And Maintain Worship By Family Groups? It seems that this ought to be a logical step for us now.

And the first suggestion is that the Pastor is "The Key To The Situation". You cannot hope for the laity to maintain Family Altars when the Pastor does not. The Pastor must maintain this worthy and fruitful practice and also let his people know that he does so, if he hopes to lend much assistance to the advancement of the practice. The personal practice of any Pastor is his best endorsement of any idea or practice, and as nothing else can do, puts him in position to lead his people on any issue. So, "first and foremost" build the Family Altar in the Pastorium, if it is not already there.

But practice is not all the preacher is to do. That is only the bed-rock foundation for the real thing. Let the preacher preach on the subject. His pulpit is his throne of power, and from this position of power and influence let his message ring out on this great theme. An occasional message will help those who already have the Family Altar, and it will cause some to rebuild the altars which worldliness has torn down. This occasional message will also gradually open the minds of others on the question.

After the Pastor has developed a Church-wide impression on the matter, a BIG FAMILY DAY will get fine results. I use the word BIG before the Family Day Service, because you won't get much results to hold a regular service and just call it a Family Day Service. Announce this day in advance. Give wide publicity of the service through the local press, by special invitations, over telephone, by letter and personal message. Let the people know it is going to be a Family Day Service and that it is going to be an event. Get the people thus into the service. See that they sit in Family Groups, if possible grouping them from Grandparent to grandchildren. To this end have plenty of ushers on hand in advance. The people will like the idea, but will be slow to hunt their own without assistance.

Then, preacher, if you got any "preach", let 'em have it that day. Remember, Brother, you are preaching for a verdict. You want to commit every member of every family to the idea of practicing Daily Family Worship. Never mind about the niceties of your homiletics that day. Go after the hearts, consciences, and wills. Precede the message by many days of praying on the part of the Pastor and those of the inner Church circle. When the sermon is over present your printed pledges for the people to sign. In advance put those blank printed pledges at given numbers in the song books, say No. 45 and No. 120, and have plenty of little short, sharp pencils in the book racks or on the seats. Let nothing happen to hinder here. All having secured the pledge and read same with the Pastor reading it aloud to the congregation, have a short, earnest prayer led by the Pastor and then give them a chance to put their names on the dotted line. Be sure that pledge commits them to TRY to have Daily Worship in Families at home.

At the earliest possible moment the week of that special service, let the Pastor visit every family which committed itself to the idea of family worship. It is time for him to encourage and to give suggestions which will help. An Annual Family Day Service with a ringing sermon on the value of Family Worship will place a family altar in many homes.

Another good time to help is during the Revival Season in the Church. Let the Evangelist give one of the very best hours over to a discussion of the value of the Family Altar and press for decisions. This will give the endorsement of the Evangelist and the meeting to the work of the Pastor, and it will also reach some people who do not usually attend the regular services of the Church.

Another good time to advance this idea and practice is when there are Brides and Grooms in the congregation. The Pastor and other leaders in the Church can tactfully lead the couple to build their new home around the Family Altar. Again, it is sometimes possible to get in some good work following a great sorrow in the home.

We suggest another helpful thing and that is NOT to make the Family Altar idea a hobby on the part of the preacher or other Church workers. Nothing so cheapens any cause as to make it a hobby.

One Book Author on this subject suggests the idea of a special organization such as a Family Altar League as a helpful way of approaching this worthy work. I seriously doubt the wisdom of this. First, we have more machinery than is humming and producing. Second, when you tie this on to an organization, you lose the impetus of the whole Church. And, then when the organization lags, the cause lags—when it dies the cause usually dies. I venture the suggestion that a better plan would be to set apart certain periods each year and let one or more of the existing organizations give special emphasis to the idea, thus assisting the Pastor and Church in this worthy undertaking.

Next time we propose to discuss some methods and books which will help at the Family Altar.

THE CHURCH AND SOCIETY

The primary purpose of the church being to preach the Gospel to the lost and seek the development of the saved, necessarily creates a bit of connection between the church and society. Society has its source in the marriage relation. The Christian home is based on the Divine ideal of the marriage of one man and one woman in union so vital that nothing but death or infidelity may break the tie that binds them. Our Saviour discussing this matter in Matt. 19:3-9, closes by saying, "Whosoever shall put away his wife, except for the cause of fornication, and shall marry another committeth adultery; and whosoever marrieth her that is put away doth commit adultery." So vital is this union that they are spoken of as one bone and one flesh. If husbands and wives recognize their marriage as divinely authorized and decreed to be for life and for the purpose of building a home and rearing children, and that they are responsible to God for the faithful performance of these duties, divorce courts would go out of business. If men and women, as a rule, recognized their obligation to be just the sort of husband or wife that God demands, the foundation of society would be secure. Now the prevalence of divorces, and the public discussions of this sacred relation are nothing less than degrading! The facility with which our laws grant divorces is a mark of national decay. When a judge of the courts will advocate "companionate marriage", which is nothing more than an effort to give respectability to an experiment in lustful living, or when a woman who has been set up as a counselor for the proper conduct of married life, will advise a woman to marry another woman's husband since the others have decided to quit, it is time for the church of God to lift up the standard committed to her hands by the Son of God, and put on a campaign to save the home and society from total wreck. The Christian church is the only institution that can save us from this social collapse. When the home is held intact only by legal requirements and financial considerations and social conscience and compatibility of temperament, then there is no power on earth that can save our civilization from ruin. And if these things be so then the church has a challenge that demands her best efforts sustained by every member. Then what about that fifty per cent that are doing nothing to strengthen the cause?

—J. P. Williams.

To my brother Pastors: The Baptist Bible Institute still owes \$12,000.00 on note endorsed by the Institute Trustees and by New Orleans friends to pay balance on bonds which fell due February 1. Please help pay this note and relieve these brethren.—W. W. Hamilton, President, New Orleans.

THE HEART OF THE SERMON

Samuel Judson Porter, Pastor

First Baptist Church, Washington, D. C.

THE EAGLE LIFE

Let me describe this eagle life under three words—nesting, testing, resting.

Nesting. "As the eagle maketh her nest high, and dwelleth and abideth on the rock, upon the crag of the rock, and the strong place," God sets us on high in safety and peace, where we "nest on the greatness of God," and "hide under the shadow of his wings." Testing. The picture changes. Life in the nest is narrow and inactive. See what the eagle does: she stirs up the nest, scatters the sticks of which it is made, she flutters over her young, pushes them out even to the edge of the precipice and over it now they spread their untried pinions in awkward attempts to fly, but long before they fall on the sharp rocks below she spreads abroad her strong wings, darts beneath them and bears them safely. She is still protecting them though she test them, repeating the exercise until they have learned to fly. So the Lord "makes us ride on the high places of the earth." Resting. Hiding under the divine wings and riding on the divine wings, having been nested by him and tested by him, we are able at last to rise and rest in him. "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles." When we turn our hearts unto the Lord the power of wing is ours; we can rise from our narrow cage, or from the tiresome road, into the high and calm of heaven above the clouds and tempests where we can have spiritual vision and rest. To rise is to rest. And when we have been on the wing, we may again come to earth, able to run, and not be weary; or walk, and not faint.

RECOMMENDATIONS

Adopted by the Executive Committee of the Southern Baptist Convention, to be presented to the Convention in May.

"In the light of today's papers and discussions, your committee recommends the following:

1. That the regular Cooperative Program be strengthened in any way possible.
2. That special efforts be put forth to supplement the Cooperative Program.
3. That the objective of these special efforts be the raising of funds to meet the emergency needs of Southwide and State agencies, the Executive Committee determining, after consultation with the Southwide agencies, what shall be the Southwide objectives, the States determining the State objectives.
4. That these special efforts be put on in all our churches, Sunday Schools, missionary societies and young people's organizations, wherever possible in the fall and spring.
5. That the undesignated proceeds derived from these special efforts be divided 50-50 as between Southwide and State objects; the principle of designation is cheerfully recognized and will be sacredly observed.
6. That the percentages of distribution for Southwide objects be determined by the ratio of emergency needs.
7. That the Promotion Committee of the Executive Committee, together with the State Secretaries and the general agencies be charged with the duty of launching and promoting such special efforts as are referred to above, subject to the approval of the Southern Baptist Convention."

—BR—

Main St. Church, Hattiesburg: Sunday, March 1st, our pastor, Rev. J. A. Barnhill, began his third year of work with us. The Sunday School, under Superintendent M. P. L. Love, gave him a real "birthday party", the Primary Department furnishing the cake with two pink candles. In turn, each department expressed their sincerest appreciation of his untiring work not only in the Sunday School, but in the full church program. We have gone forward steadily since he came to us, and we are looking forward to many years of better and better work with him, as we all give ourselves more unreservedly to the Lord's will for us.—Member.

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Any political party from Chicago or New York.

Thirty-two were Jackson, Tenn., in a Hurst was assisted by

Mr. Joshua Levee to the fact that common in pre-Vol appeared from use.

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Denison University recently completed a driveway at houses were recently each.

A reporter for and Presbyterian Tennessee law for tion in the State sors are opposed to

Pastor Selus E. a former Mississipp for Dr. C. C. Mo Oklahoma, also a there were 107 ad

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An obituary of elsewhere in The loved men in May men in his church and will be greatl ow and daughter many friends go

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Lamar: Mr. V cessful week mar ion of the Sund division being ta Mr. Hunter won knew him and e greatly benefitte take Sunday Sch and wish him m Henderson, Supt.

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Thursday, March 26, 1931

Housetop and Inner Chamber

Any political party that submits to dictation from Chicago or New York is doomed to disappointment.

Thirty-two were added to the First Church, Jackson, Tenn., in a meeting in which pastor J. J. Hart was assisted by Dr. Len G. Broughton.

Mr. Joshua Levering, of Baltimore, calls attention to the fact that the word "drunken sot," quite common in pre-Volstead days, has almost disappeared from use.

Dr. J. H. Fuller of Calvary Baptist Church, Atlanta, will visit in Mississippi in June and July and would be available for supplying churches. He might be kept in the State.

Denison University of Ohio (Baptist) has recently completed a main entrance to the college and driveway at a cost of \$40,000. Two club houses were recently erected at a cost of \$80,000 each.

A reporter for a daily paper says the Baptist and Presbyterian pastors in Memphis favor the Tennessee law forbidding the teaching of evolution in the State schools; and that the other pastors are opposed to it.

Pastor Selus E. Tull of Middlesboro, Kentucky, a former Mississippian, recently held a meeting for Dr. C. C. Morris of the First Church Ada, Oklahoma, also a Mississippi product, in which there were 107 additions to the church.

Some people are disturbed by the speech over the radio made by the Pope. It didn't bother us; for though we could speak Latin as well as we could English before we were six months old, we didn't waste any time with him.

An obituary of brother John Franklin appears elsewhere in The Record. He was one of the best loved men in Magee and one of the most useful men in his church. He lived to great purpose and will be greatly missed. To his bereaved widow and daughter, Mrs. Robinson, the hearts of many friends go out in sympathy.

Two ministerial students in Mississippi College divide the Miles Dampier Scholarship this year given to the best student among the young preachers. It is given by Dr. Dampier of Crystal Springs in memory of his son. The students are J. B. Middleton and R. E. Lee. The former was recently elected chaplain of the Masonic Lodge.

Lamar: Mr. W. R. Hunter closed a very successful week march 7 in teaching the first division of the Sunday School Manual. The second division being taught later by Rev. C. S. Wales. Mr. Hunter won the admiration of everyone that knew him and each one feels as if he has been greatly benefitted by having the opportunity to take Sunday School training under Mr. Hunter, and wish him much success. Come again.—J. B. Henderson, Supt. Sunday School.

We have just read with much interest a new book from the China Inland Mission press, entitled "Guinness of Honan." There are no dull books come from these people. They are doing a great work in interior China, and are continually sending out new missionaries. George Whitfield Guinness came of a family of consecrated servants of God. He had experiences in boyhood which prepared him for large service; dedicated himself to the work of a medical missionary and literally gave his life to the people and the Lord. This book tells of the experience among the Chinese during the Boxer uprising of 1890 and of the trials the missionaries underwent during the past few years of civil war in China. Dr. Guinness died of typhus contracted while attending a patient in Kai Feng. It is a large book and sells for \$1.75.

Dr. W. H. Smith, once assistant secretary of the Foreign Mission Board, now pastor in Birmingham, was recently injured in an automobile accident.

It is said that Dr. Harry H. Clark has resigned the presidency of Judson College in Alabama to accept the superintendency of the public schools in Knoxville, Tenn.

Standing room was said to have been at a premium in First Church, Richmond, Va., when Dr. Geo. W. Truett spoke on mission work in South America, on March 13.

Dr. C. V. Edwards resigns as pastor College Ave. Church, Ft. Worth, to become vice-president of Baylor College at Belton. Dr. Edwards was once pastor of First Church, Greenwood, Miss.

All individual subscriptions whose time expires with March 1931 will be taken from the mailing list after this issue of the Record, March 26. Please let us have your renewal at an early date.

"Don't use 'em," said the head of a business college to the clerk in a book store trying to sell him a large assortment of erasers. "What! Don't your students use erasers?" "No; if they make mistakes they have to stand against them." Come to think about, mistakes can't be completely erased from the life; and it ought to make people exercise very great care.

Pastor L. D. Posey has resigned his pastorate at Itta Bena to accept a call to Jena, La., and will soon begin his work in the new field. He was pastor in Louisiana for several years, and those people know his worth. The call came to him wholly unexpectedly. We are glad that brother Posey will carry to completion the articles he is writing in The Baptist Record.

The women of the Southern Methodist Church held a mission conference in Memphis recently, and according to press reports, "All the officers and delegates expressed the hope that the 1934 General Conference would witness the enactment of legislation granting clergy rights to women on the same basis as men." Now you have it. And that is the only legitimate outcome of women speaking in mixed assemblies. If there is "neither male nor female" in the ways of working this is the logical result.

We are in receipt of a letter from brother Jim Finley, written to correct an error of the Editor in a recent issue. It is too long to publish it, but we gladly give the substance of it here. He writes to say that he is a subscriber to The Record, and so all the remarks made based on our mistake are withdrawn and we apologize for making them. Our mistake occurred because he wrote from one post office while he gets his mail from another. Anybody who gives to the denominational work has a right to criticize the way it is done.

Newton: I have been preaching for the last four Sunday mornings old time missionary sermons. I spoke first on "The Whole World." Text: I John 2:2 and Acts 1:8. Then next on "Praying for Laborers for the Fields now white unto the harvest." Text: Luke 10:2. Then next on the text "Ye are the salt of the earth; but if the salt have lost its savor*****it is thenceforth good for nothing." Text, Mt. 5:13. Then yesterday I spoke on "Laboring together with God." Text, I Cor. 3:9. It has been stimulating to me to feel the sparkling response of attention and interest in these messages and I believe that the fruitage is now and is going to be gratifying. I know it has fed my own soul, and feel that I have enjoyed a revival of missionary interest. I feel now that I am not through with this series yet.—J. E. Willis, Pastor.

A. L. McKnight, while a student in Mississippi College, is preaching to his home church, Morris Chapel in Bolivar County, and they have the Record in their budget.

Dr. Ben L. Bridges has declined to become secretary of the Arkansas Baptist Mission Board, but continues to serve as acting secretary till a permanent official can be secured.

Baptist laymen of South Carolina will have a "Laymen's Conference" in Columbia April 6-7. There is a good program and it appears that nobody but laymen are the speakers. The subject of the conference is "A Man's Responsibility for His Church".

Dr. L. R. Christie and Dr. John E. White, both of Georgia, write to the Religious Herald to explain the nature of the trouble Georgia Baptists are in, and how they got in, but there is no denial of the fact that the Convention is taking over the management of the churches.

Pastor C. C. Morris will conduct a tabernacle evangelistic meeting in his church at Ada, Okla., June 21 to July 8. B. B. McKinney will have charge of the music. In a recent meeting 107 were added to the church. In twelve years 1,356 have joined for baptism, the membership growing from 400 to 2,200.

Dr. H. M. Harris of Clinton has been called to the pastorate of First Church, Madison, Indiana, and we understand will begin work with them about June first. He is an unusually good preacher and an untiring worker. These people in Indiana are to be congratulated. Dr. Harris spent twenty years as a missionary in China, then took his doctor's degree in the Louisville Seminary, and has taught in Mississippi College and served as pastor at Edwards, Benton and Duck Hill.

The Northern Baptist Convention will be held at Kansas City, June 3-8. The general theme of the program will be, "Christians in a Changing World." Some of the topics which will be considered are: "Evangelizing a Changing World," "Christians in a Changing Intellectual World," "Christians in a Changing Economic World," "Private Property in a Changing World," "Race Relations in a Changing World," "Christians in a Changing International World." Each day an open forum will be conducted.—Ex.

The editor had the privilege of preaching for Pastor H. L. Carter and his people in Central Church, McComb. He is preparing for a worthy offering for missions next Sunday and his people are carrying on well under difficult conditions. Perhaps McComb has had a larger number of people thrown out of work than any other place in Mississippi during the financial depression. But things are getting better. Mrs. Carter and the Sunday School superintendent put on a missionary program Sunday morning, and they are expecting a record attendance and a worthy offering next Sunday. We were delighted to have a chat with brother J. H. Lane, a former pastor of this church, and beloved of all the churches in this region.

"Paul's Superlative, And Other Sermons", is the title of the volume of sermons by Dr. M. P. Hunt of Louisville, Ky., and published by The Pentecostal Publishing Co. Dr. Hunt is a well known pastor and evangelist and prominent in Southern Baptist life and in social and reform work in Kentucky. He has fought hard to destroy horse race gambling in Kentucky, helped to build a great hospital in Louisville and is a prohibitionist among the best. But his great work and joy has been in serving Baptist churches in Louisville for a generation. This book gives us some of the greatest of his sermons. They exhibit a virile faith and a high moral purpose. They will serve as a good tonic and a means of edification to anybody who loves the Lord and believes in gospel preaching. They are meant to do good and are sure to accomplish that purpose. He is in these messages a true preacher and a good minister of Jesus Christ. Price of book is \$1.00.

Editorials

"ONE SITTING ON THE THRONE"

Science and religion work hand in hand in the belief that the processes of nature are orderly and regulated by law. They can both say with one voice, "There was a throne set in heaven." That is as far as science goes. The distinctive field of religion begins where science ends, for it says with John in the fourth chapter of Revelation, (I saw) "One sitting on the throne."

Religion has no contention with science in holding to and advocating the existence of natural law. The Bible and those who believe in it and preach it, rejoice in the operation of the laws of nature with mathematical precision. The Bible and true religion have nothing to fear from the discoveries of scientists in the physical universe, nor in the realm of the mind. All of these only increase our conviction of a supreme intelligence and control.

Many of the world's greatest scientists have been devout believers in and worshippers of the true God. And many common people throughout the world without having the Bible have been led to some sort of worship by their personal contact with and knowledge of nature. It would seem that the more a man knows about natural or physical laws the more he would know about God. But this is not always the case. Burbank had marvelous knowledge of plant life and great skill in improving many forms of it. But he seems to have known little or nothing about God. He saw the throne but seemed unable to see "one sitting on the throne."

But here is where religion begins. And religion itself into existence or organized itself into an or-human knowledge. It is a divine revelation. John would never have seen "One sitting on the throne" if he had not been "in the Spirit." This is in entire accord with what Paul said in First Corinthians, "that in the wisdom of God, the world through its wisdom knew not God." Religion is not natural, not unnatural, but it is supernatural. It is over and above what man learns from nature.

It is the belief in a personal, sovereign God that lies at the foundation of all religion. It passes all credence that the universe could have brought itself into existence or organized itself into orderly unit, or into a complex machine. It is belief in God that makes all the rest seem possible. Not until we step from natural law to faith in the living God have we entered upon the field of religion. He that cometh to God must believe that he is, and that he is a rewarder of them that seek him. "By faith we understand that the worlds were framed by the word of God."

It is not enough to believe in a Supreme Being who brought the worlds into being; nor yet sufficient to believe that he still governs the whole material creation. We must believe that he is one with whom we have to do; one whom we may approach, one whom we may trust, one with whom we may have daily communication.

And this brings us to the description of the one sitting on the throne which John gives in this fourth chapter of Revelation. "He was to look upon like a jasper stone, and a sardius; and there was round about the throne a rainbow like an emerald to look upon." Bible students are pretty well agreed that the "jasper" here spoken of is our diamond, and that it represents the luminous holiness of God. It is equivalent to the statement in John's First Epistle, "This is the message which we have heard from Him and announce to you, that God is light, and in Him is no darkness at all." And this is in accord with the revelation of God given to Isaiah: I saw the Lord sitting on the throne, high and lifted up And the seraphim cried one to another saying, Holy, Holy, Holy is the Lord God Almighty."

The appearance of Sardius means that the holiness of God turns to justice and judgment when brought into contact with the world of sin. This will appear in the judgments which come later as the seals are opened and the trumpets are sounded.

The other phenomenon in connection with this vision of God is the "rainbow round about the throne, like an emerald to look upon." God's holiness and justice are always tempered with his mercy. The rainbow is a symbol of promise and protection, and the emerald or green color, makes it possible for us to look upon Him and approach him without being consumed. The trees and grass are green to prevent the sun's making people blind. Green lights are for safety. Our eyes and rooms and lights are usually shaded with green. The glory of God is shown in the manifestation of his mercy toward sinners and his grace toward those who approach Him. "Let us therefore draw near with boldness unto the throne of grace, that we may receive mercy, and may find grace to help us in time of need."

KINGDOM OF GOD, ETC.

A letter came from a good brother asking the editor to say a word about "The kingdom of heaven, the kingdom of God, and the church." Usually when one makes a request like this he has ideas of his own, and ought to do his own talking. Usually also in making a request covering so much territory, the inquirer has in his mind certain phases of the subject and not the whole of the matter mentioned. And so we do not know whether what is here said will in any satisfactory way answer the question the brother had in mind. But we venture a few words.

The kingdom of God and the kingdom of heaven are the same thing. There are two reasons why the term kingdom of heaven is sometimes used. One is that it was the phrase almost always used by Matthew who was a Jew and had the Jewish reverence for God which forbade the common use of the word God. There is absolutely no difference in the meaning of the phrases kingdom of heaven and kingdom of God. This is clearly and conclusively proven by the fact that in reporting the same things Matthew uses the expression kingdom of heaven and Luke uses the expression kingdom of God. Luke was in all probability not a Jew at all and had none of the conventional and customary hesitancy about using the word God.

An example of this difference in Matthew and Luke is seen in the report of the Sermon on the Mount where Matthew reports Jesus as saying, Blessed are the poor in spirit for theirs is the kingdom of heaven. Luke gives it as, Blessed are ye poor, for yours is the kingdom of God. Again Matthew gives the word of Jesus about John the Baptist thus: "He that is least in the kingdom of heaven is greater than he". Luke gives it thus: "He that is least in the kingdom of God is greater than he". It is thus shown that the expressions are identical in meaning and interchangeable.

The kingdom of God is the rule of God in the heart of a man, or of men, or in all the world. It begins with the individual who accepts the authority of God over him as it is made known and exercised through Jesus Christ. It is sometimes called the kingdom of heaven because God's will is the law of heaven and is there recognized and obeyed. We are to pray that his kingdom may come and his will be done in earth as it is done in heaven.

We suppose the inquirer desired also our view as to the relationship of the kingdom and the church. They are two different things though closely related. One gets into the kingdom of God by faith in and acceptance of Jesus as Savior and Lord. This is a transaction between the soul and God alone, though others may be instrumental in bringing to him the knowledge of Christ and the way to be saved. The kingdom is an invisible thing, though it results in actions that are visible. You cannot see God, and you cannot see the kingdom of God. You are born into it by the regeneration of the Holy Spirit. Thou hearest the sound thereof but knowest not whence it cometh or whither it goeth. You see the results but you do not see the wind.

The church is another matter. It is a visible organization or assembly of the people of God, composed of those who are in the kingdom or under the control of God, and manifest this fact

by obedience to him in baptism and association together for worship and service. One ought to be in the kingdom before he is in the church. The pity is that some seem to be in the church who are not in the kingdom.

The business of the church is to bring in the kingdom of God or extend the kingdom of God by preaching the gospel of Christ.

WAS JEHOVAH A TRIBAL GOD?

"Ye do err, not knowing the scriptures, nor the power of God," was what Jesus said to the rationalists of his day. The Sadducees were the "modernists" in the age in which Jesus lived. They did not believe in the resurrection, neither in angels nor in spirits. They were shy of accepting the Bible as final authority in matters of faith and practice. Jesus spoke kindly to them, showing a fine spirit, where some of us have difficulty in being patient. The bumpiness of these people, their claim to superior intelligence, while at the same time convicted of ignorance and irrationality, makes it hard for those who believe in the God of the Bible and in the Book of God, to be patient with them. But Jesus set us a good example. When they asked him foolish questions about the resurrection hereafter, which they thought were "posers," he replied gently, "Ye do err, not knowing the scriptures, nor the power of God."

Of course, he could have blessed them out as a bunch of ignoramuses, and not missed the mark, but he had a more gentle way of dealing with error. For he told them they had made a slight mistake, and that their error was a natural and possibly excusable one. He was sure they had not meant to misrepresent anything, nor to mislead anybody; but that their mistake was wholly due to an inadvertent and unintentional overlooking of a few passages of scripture, and thus of not having fully appreciated the power of God, what he was able to do.

And then he proceeds to remove this little obstacle of ignorance by calling to their minds a few passages of scripture which they had overlooked, or that their attention had not been called to in their hurried reading of the Old Testament Scriptures. And when he had done so, about all they could do was to say "Umph!" or "Uh-huh!" and pass into limbo.

Now, what was true of those Sadducees is exactly duplicated in the case of the rationalists of our day. And no attention would be paid to them here, except for the fact that some people are misled by the seeming assurance of those who misrepresent the Bible in matters of this kind.

The one we have in mind is indicated by the heading of this article, namely, the claim that the Jews and the Old Testament writers regarded Jehovah as a tribal or national god, dealing only with them, and having nothing to do with other nations and having no responsibility for them. How this notion ever got into the minds of people who read the Bible is difficult to see. People had read it for generations without discovering it, but the scientific spirit ("or something"), or some other bug got into the present generation, and lo, we see what is hatched out.

It is the purpose here to refer to a few passages of scripture (from the Old Testament, of course) which ought to dispel this product of darkness from any normal mind. If Jehovah were a tribal God, why did not the mention of him begin with the beginning of the tribe. Instead of that we have him back in the account of Creation in Genesis, thousands of years before there were any Jews. The Old Testament writers constantly and invariably referred to him as the Creator of all things. See the teaching in Psalms and Job and Isaiah as well as in Genesis.

Again the account of the flood, its causes and effects are not limited to the Jewish race, but the cause is given as the sinfulness of the whole human race, and its effects on all men everywhere. Some modernists are trying to limit the flood, but the Bible does not so limit it.

Again the generalities of the nations, not simply of the Jews, are given in Genesis, and they are represented as all being descendants of one

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Convention Board Department

R. B. GUNTER, Corresponding Secretary

WHY THE COOPERATIVE PROGRAM FAILS —TO MEET OUR NEEDS

Many reasons have been assigned for the Program's failure to meet our financial obligations. Doubtless all are correct to some extent. But it has been the observation of the writer that one of the greatest reasons for its failure is that participating interests have not done their part in bringing to the people direct information concerning the work. The best way to interest our people in any work and to obtain contributions from them is to show what is being done. In our regional meetings, which were held recently, one of the largest interests did not have a single representative from its board. Another participating interest was represented only one time. Until the heads of the various interests are sufficiently interested in the Cooperative Program to avail themselves of every opportunity to present their work, the Cooperative Program will continue to fail to supply the funds needed.

Not only have various interests failed to do their part in advertising their particular work by attending the meetings held in the interest of the Cooperative Program, but many when they have gone have sought contributions over and above the percentages coming to them from the Co-

operative Program. Thus the spirit of selfishness has been in evidence rather than the broad and magnanimous spirit which should seek to bring up every cause together. The writer in saying this is not desirous of criticizing and is not doing it in a bad spirit. But the time has come when we shall have to tell the truth, the whole truth. All the facts are going to have to come out into the light and the person who is not willing to get under the load with State Board forces should be fair enough to say so and to get out of the way and let those come in who will do a man's part in carrying forward the Cooperative Program so long as the Denomination is fostering a Cooperative Program and so long as each participating interest claims its proportionate part of the funds raised through such program.

From a number of states, complaint has been made for several years that the State Board forces were left by several participating interests, the schools in particular, to champion the Cooperative Program alone. The spirit of it is wrong and we are now reaping the results of the neglect on the part of various participating interests, the result being insufficient funds for taking care adequately of any of the interests.

A telegram from R. A. Walker says: "Just closed great meeting at Logan, W. Va., last night; eighty-one additions. Go to Winona, W. Va., next."

—BR—

Superintendent Wayne Alliston of the Mississippi Baptist Hospital said that what the Hospital does every year for the Orphanage is enough to justify its existence. All salaries at the Hospital have been cut, beginning with \$100 a month reduction in the superintendent's salary. Nobody complained. The physicians at the Baptist Hospital are unsurpassed. The superintendent absolutely refuses to go into debt for running expenses. All receipts from the cooperative program help to pay for the building. Many women's organizations help to provide linen. Any nurse will read the Bible and pray with a patient. Crippled children go away walking. \$150 will furnish one of the new rooms.

—BR—

How long will the financial depression last? We don't know and we don't believe anybody else knows. We are a hopeful people; and true religion inspires hope always. The Bible is a hope inspiring book. But a turn for the better in the financial world does not come simply because we stand and wait for it. It does not come by chance; and it does not come by our wishing for it; and it will not come merely by working for it. The things that caused financial troubles must be removed. When we have found the cause we are not far from the cure. The financiers and the captains of industry are as ignorant and as helpless as anybody else. The fact is that bankers today are doing nothing to relieve the depression, for they are scared out of their senses. The causes of financial panics are moral and spiritual. Mr. Babson proves it from statistics; and what is more to the point the Bible teaches it clearly and unmistakably. Preachers have used the text over and over again, "If my people shall humble themselves and pray and seek my face and forsake their wicked ways, then will I hear from heaven and forgive their sin and heal their land". They have said this is the way to have a revival. But they overlook the fact that what God was talking about was physical calamities, drought and pestilence caused by the sin of the people. Repentance will mark the turning point in financial depression. The whole book of Isaiah is a fine document to read in times like this. And you won't get through the first chapter till you find out the cause of the trouble and the cure for it.

"Facing Old Testament Facts" is a volume just from The Judson Press of Philadelphia. The author is Craig S. Thomas, Ph.D., Head of the Department of Sociology and Professor of Bible in the University of South Dakota. It is apparently written for young people and results from teaching and from pastoral experience. The book is in three parts: Temporary Elements, Basic Truths and Teaching Value of the Old Testament. In the first part one of the things discussed is Miracles. The author never commits himself to belief in the reality of the miracles in the Old Testament. He thinks those who recorded them believed in them but we do not have to. He thinks that their faith is the only thing of value and our faith is begotten by their faith whether the things that made them believe were true or not. It seems that a tyro in logic or morals would see the folly and fallacy of thinking that we can come to believe the truth because they were led to faith in God by believing a lie. But such is the method of the present day modernists. The price of the book is \$1.50 net.

—BR—

We have been interested by excursions or incursions into a book just received from the author, or rather compiler, Julius A. Weber and published by Wetzel Pub. Co. Inc. of Los Angeles, California. The title is Religions and Philosophies in the United States of America. It runs the whole gamut so far as we know of all religious beliefs held in this country. It is certainly an effort to be fair to all, for a spokesman is selected from every group, and he tells what his fellow believers stand for and practice. A Baptist writes about Baptists, a Presbyterian about Presbyterians, a Catholic about Catholics and so on down the line with all organizations and groups represented; not omitting Christian Science, New Thought, Spiritualism, Free Masonry, Knights of Columbus, Theosophy, Humanism, Buddhism, etc., etc. It is a religious jungle. It is a good book from one point of view certainly, it tells you something about all sorts. The writer who represents the Baptists is Dr. John Snape of Los Angeles, and he does it very well. We are accustomed to hearing about "Baptist brag", but in this book you will hear all of them brag, and claim about everything that is good for themselves. And if you know a few things you can tell them whether they are correct or not. The book sells for \$2.50 and can be purchased from the author or ordered from the Baptist Book Store.

BAPTIST ORPHANAGE AUXILIARY GETS RESULTS

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Sponsored by the newly organized Auxiliary, a standard Sunday School is in the progress of organization, at The Mississippi Baptist Orphanage. Mr. O. S. Low is General Superintendent, Mr. Brown, a ministerial student of Mississippi College, is Intermediate Superintendent, Mrs. W. G. Raines is Superintendent of the Junior Department, Mrs. D. Holland and Mrs. Ida Raines are Co-Superintendents of the Primary Department, and Mrs. H. L. Loflin is Superintendent of Cradle Roll and Beginners.

Teachers have not been secured for all the places, but many have volunteered, including ex-Governor Longino. Mrs. R. F. Montgomery is General Chairman of the religious work of the Auxiliary.

Other Projected plans are being realized. The play and recreation committee have received donations as follows: Mrs. L. E. Risher, a tennis net; Veterans Bureau, a volley ball; Coach Robinson, two basket balls. Many books and magazines have also been donated.

—Winnie Haimes, Reporter.

—BR—

Nobody need get panicky or stampeded by all that is being said and written today about the danger of collapse of the cooperative program. Just sit steady in the boat and take a turn at the oars. There have been narrows, cataracts, gorges and such like in the river of time before. But the kingdom of God goes on. Some things may be overturned, and some things will have to be learned, but God is in his heavens and the folks who have preached that "The gates of hell shall not prevail against it", will have the opportunity to believe their own preaching. It is a good time to stay on the job and show that we believe in God and believe also in Jesus Christ. How much? Well, answer that question by earnest prayer and sacrificial giving.

AN ADEQUATE CHURCH MUSIC PROGRAM

(Ernest O. Sellers)

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It is not an unkind criticism to say that but a small minority of our churches have a real musical program. This is also true of other phases of Christian work. But for that element which consumes at least 25% of the time we spend in religious gatherings thus to be overlooked or ignored is due either to neglect or to ignorance.

Church music does not merely happen though too often churches and pastors seem to act as though they expect good and efficient music to come down upon them as dew upon the thirsty ground.

An adequate program of church music is first of all comprehensive. No congregation can be called musical that allows a soloist, a quartet, or even a chorus choir to furnish all or a major part of its musical ministry. Congregational singing is the ideal.

By a comprehensive program we maintain that provision must be made for the children. At an early age children should begin to learn the doxologies and great hymns of the church. Of theology they know nothing but in singing these selections they will learn about the Trinity and other great doctrines of our faith and meaning of which will come to them later. In singing these truths they become a part of the fibre of their being, moulding their thoughts of God, of Christ and the Holy Spirit.

To learn real hymns, not frothy and trashy choruses, will promote worship, reverence, dignity, imagination, good language and high ideals. Departmental Sunday School work demands a proper selection of teaching material including music. When our Sunday School scholars come into the worship service they should not be strangers to its music by coming from a world that is entirely different. Much of our poor congregational singing is caused by the poor selections and feeble musical leadership and emphasis devoted to our children and youths.

Again an adequate church music program is constructive. By that we mean that proper attention be given to the purpose, plan and policy which directs church music, of whatever sort. The most important singing is not that which is furnished by the SOLOIST nor the special quartet or choral selections. The organ numbers are, or should be, equally as important. We should use all the skill possible in presenting such numbers, provided it is done for the glory of God. Hymn singing means much more to our lives than musical leadership or exhibitions no matter how artistically rendered.

Congregations need to sing with "understanding," to give heed to words and tunes, hence the need of interpretation. Ministers and leaders can best teach the truths of our faith, can illustrate the experiences of Christian living and move men to action by the use of hymns as in no other way. Brief pointed references—not wordy wanderings that bore—references that are truthful, exact and appropriate will greatly quicken interest and elicit cooperation. We learn more when singing than we realize.

Song sermons, singing, interpreting and emphasizing such great hymns as "When I Survey the Wondrous Cross," "Lead on, O, King Eternal," "Rock of Ages," "Majestic Sweetness Sits Enthroned," "Jesus the very Thought of Thee," these and scores of others are a part of the heritage belonging to every child of God and the people like to hear and sing them.

Finally an adequate Church Music Program must be complete. Comprehensively reaching all ages, constructively using every resource, it must completely reach every need.

A topical index is a chart unknown by far too many church workers. There are biographical and historical as well as experimental and theological facts connected with many of our greatest hymns that will instruct as well as inspire. Tell the story of the consecration of Henry F. Lyte who wrote, "Jesus I my Cross Have Taken" and "Abide with Me, Fast Falls the Eventide"—Teach the facts regarding the life of John Newton and the great hymns of Cowper, Watts, the Wesleys and countless others.

Let the musical director and minister cooperate in the purposes of worship and instruction: the organist and choir in presenting worth while special contributions, thoughtfully selected and prayerfully prepared. Let bad manners and frivolous conduct be eschewed and inattention and thoughtlessness avoided. Let leaders (all of them of every sort) be persons whose reputation, good temper, adaptability, decorous behavior and ideals are above par. As soon have ungodly musicians as an ungodly clergy—not talent but character is primary. This is just as true of those who play musical instruments.

Churches that have attractive and inspiring music, music that is elevating and instructive more than simply entertaining, must pay the price of prayer, persistence, patience and preparation but the results are priceless.

Baptist Bible Institute.

New Orleans, La.

—BR—

STUDIES IN REVELATION

By L. D. Posey, Itta Bena, Miss.

Chapter Fifteen

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Introduction

Again in this study we come upon the fact that the humanly devised chapter divisions of the Bible sometimes break the sense of the divine arrangement. As stated in a former study, beginning with the first of chapter twelve and closing with verse four of chapter fifteen, we have a parenthesis that runs forward and up to the return of Jesus. With that in mind let us,

Study Chapter Fifteen

In the first four verses of this chapter we have revealed to us the glory that was going on in heaven among and with those that have been victorious over the beast ruler and his helpers. Multitudes of them have evidently died the martyr death. But what is that to the glory and honor that are theirs now? With harps of gold, they sing the songs of Moses and the Lamb, while the final wrath of God is measured out upon earth's remaining inhabitants. Doubtless it looked to the world like these Christians were "old fogies" for not receiving the mark of the beast and thereby escape his persecution; for not lining up with the world and having a good time; for not being persons of expediency. But look at the picture now, and see if it pays to love and serve God and trust Jesus in the face of all opposition? These are safe in heaven, while those who for expediency's sake received the mark of the beast are doomed to hell forever. And, under the woes that are to be poured out upon them, the last few months of their lives in the flesh will be a living hell to them. And the tragedy of it will be to know beyond the question of doubt, that to die will mean to leap into that eternal hell.

The "another sign in heaven" of the first verse of this chapter is in contrast with the two wonders or signs of chapter twelve; that of the sun-clad woman, and the red dragon. This time it is the "seven angels, having the seven last plagues; for in them is filled up the wrath of God".

In verse five of this chapter, the revelation takes up the onward course of events exactly where they were left off at the close of chapter eleven. There we were studying things that will take place after the last trumpet has sounded, and under which the final judgments of this present world will take place. Please turn back and read that verse, and see how perfectly verse five of this chapter fits in with it. There "the temple of God was opened in heaven, and there was seen in his temple the ark of his testament; and there were lightnings, and voices, and thunderings, and an earthquake, and great hail". All of these uniformly indicate the wrath of God, ready to be poured out in judgments. In verses five and six of the chapter before us, it says, "the temple of the tabernacle of the testimony in heaven was opened; and the seven angels came out of the temple, having the seven plagues, clothed in pure white linen, and having their breasts girdled with golden girdles". These are they that constitute the "sign" of verse one. Their attire shows them ministering in their priestly capacity. One of the four beasts, (living crea-

tures) puts into their hands golden vessels containing the culminating wrath of God which they are to pour out upon the earth. "And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled". Verse 8.

Remarks and Conclusion

There are people who try to explain away the literalness of this as they do much else revealed to us in this wonderful book; while others apply these things to various events in past history and which were confined to local affairs, such as the French Revolution and attendant events. But just the matter of the terms used should convince all thoughtful persons that their application is world wide. True, God in the last seven years before the return of Jesus, will be dealing with the Jews in a national way, but he will be dealing with the rest of the world in a world-wide way for the simple reason that the whole world has dealt with Jesus as it has. In rejecting Jesus, the world has rejected the love, mercy and sovereignty of God. The world as a whole, has always believed and followed the Devil rather than God; and as revealed in Revelation, God will be dealing with the whole of the unbelieving, unpentant part of the human race.

Present world wide conditions point unmistakably to the fact that we are entering upon the time when God is about to begin his work of judging the world. Not until the World War did the world become one community. Since that time the disasters have been world wide in their scope. Not a single section of the globe has been exempt. Also, the whole gamut has been reached. Wars, pestilence, famine, drouths, floods, storms, earthquakes; these seven, the Bible terms or symbol of completeness or full measure, have touched every part of the earth's inhabitants. Then moral, social, political and economic upheavals have gone to the very heart of practically every nation in the world in the last seventeen years. Pray tell me when in the same space of time has the world undergone such universal and unrivaled calamities? Then couple with that the fact that the Jews are returning to Palestine by the tens of thousands, and the casual thinker should be able to see that still greater things are just ahead of us. May God grant us wisdom to be able to read correctly the signs of the times.

—BR—

A DIAMOND RING

O. L. Hailey

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Last week I reported the receipt of a check for \$500.00 from a sympathetic brother, whom I have never met and with whom I have had no correspondence. This check to be used for the Students Aid Fund in the American Baptist Theological Seminary.

This week I received a diamond ring valued at \$500.00 from Dr. and Mrs. L. F. Maynard of Granite City, Illinois. This ring to be sold and the proceeds of the sale to be used for the establishment of a permanent endowment in the Seminary in memory of Mrs. Hattie Easters Maynard.

Surely He is with us in this great undertaking, realizes our needs and

"God moves in a mysterious way
His wonders to perform.
He plants his footsteps on the sea
And rides upon the storm.

Deep in unfathomable mines,
Of never-failing skill
He treasures up His bright designs
And works His sovereign will."

—BR—

Students in the University of South Carolina show the following church preferences:

Baptist, 549; Methodists, 496; Presbyterian, 243; Episcopal, 214; Lutheran, 122; Hebrew, 63; Catholic, 40; Associate Reformed Presbyterian, 28; None, 15; Christian, 16; Christian Science, 6; Universalist, 3; Congregationalist, 3; Church of Christ, 2; Friends, 1; Unitarian, 1; Advent, 1; Workers of Truth, 1; Seventh-Day Adventist, 1.

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(I. M.)

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COULD OUR LORD HAVE SINNED?

(I. M. Haldeman, D.D.)

There are some who teach the He could. His nature, it is said, was completely human. He had all the innate desires and passions that were in Adam before he fell.

When Adam was created he was without sin, yet he yielded to temptation and fell.

Satan was created pure and perfect in all his ways, yet he yielded to the temptation of his own perfection and fell.

No matter how pure and perfect then was our Lord, He could have said "Yes" to temptation, sinned and fallen.

If this were true it would be setting up Redemption on a basis of possible overthrow.

THAT MUCH MUST BE SAID AND SAID PLAINLY.

It must be said that the whole scheme of Redemption predetermined in the counsel of God-head was unsettled till after the temptation; that during the temptation it was in the balance.

Such a proposition goes back to the Covenant; it goes back to the purpose of God, and renders the decrees of God not fixed, or settled, or determined from the beginning; but fixed, settled, determined only in time by the final human action of THE LORD.

Our Lord Jesus Christ, on the side of His mother by birth, and on the side of Joseph by law, was the heir of David's throne, and the Messiah ordained of God. His sin and fall would in no degree have changed His essential or legal relation to the throne, nor denied His title as Messiah. Thus had He sinned we should have had the spectacle of an ordained but sinful Messiah.

Our Lord was the Lamb "foreordained before the foundation of the world." A lamb to be accepted for sacrifice must be "without spot or blemish." As the Antitype, the Christ must be sinless from the essential point, and without sin because of victory over it. Had He yielded to temptation and sinned "psychologically," His fall could not have changed the fact that He had been ordained as the Lamb of God. If that ordination remained, we should have had the fixed ordained Lamb of God guilty of sin, and denying the very demand of both type and principle that He should be without sin. If the ordination were set aside because of the secondary fact of discovered sin we should be carried back into the unfixed and, therefore, uncertainty of the decrees of God.

If our Lord as Messiah of Israel and Lamb of God could have sinned, He would as the only begotten Son of God, have failed to be the Redeemer of men.

WHAT THEN?

Had God another virgin in reserve; had He another begotten Son in view?

The question, "WHAT THEN?" must remain unanswered. To attempt to answer it brings us face to face with suggestions that seem blasphemous, even in their incept.

To counter this line of thought with the promise that while our Lord could have sinned, nevertheless it was ordained that He should not sin, is to destroy the whole ground proposition of volition in respect to "Yes" and "No."

THE SCRIPTURE GIVES NO WARRANT FOR THE TEACHING THAT OUR LORD MIGHT HAVE SINNED.

The illustrations from Satan and Adam cannot come into court. Satan was a created angel. Adam was not the begotten Son of God, but a creation of God. Our Lord Jesus Christ was not a created angel. He was not a created man. He was begotten of God from the seed of the woman by and through the Holy Ghost. That which was begotten was not a person but a nature—a human nature. This human nature was holy. Scripture calls it "That holy thing."

It was the holiness produced by and out of the Holy Ghost. It was the holiness produced by and out of God. It was, therefore, in its quality the holiness of God. Since its quality was the holiness of God, there was no sin in it, and no possible tendency to sin. This holy, sinless, human nature was indissolubly joined to the Etern-

al personality of the Son. His human nature could not have sinned without the consent of His unique personality; that personality would have to say "I will" to sin. Since the personality of our Lord Jesus Christ is the personality of God, it was impossible for that personality to consent to sin. Since His personality could not consent to sin, it was impossible for Him in His human nature (seeing that human nature was inseparably joined to His personality) to have sinned. What then is the meaning of His temptation?

There ought to be no difficulty in answering. The first man was tested as the head of the race and failed. Our Lord was tested and tried as the second man, not to see whether there were any weakness or tendency of sin in Him but to bring out the SUPREME FACT THAT THERE WAS NO SIN IN HIM and NO POSSIBILITY of failure.

The process of temptation demonstrated that sin had no place in HIM. He was not only impeccable God, but impeccable man. He is therefore presented to men, not as an example to be followed, but an object upon which FAITH may rest with unshaken confidence. To teach that His temptation is to be held up as an example to us when tempted and tried is a blunder in exegesis. Lay down that postulate and the logic of it is inevitable. To be an example to us, it must bring HIM as the tempted into the region of our weakness, and, therefore make it possible for Him to sin that, like Him, we may resist and overcome sin. To teach that His temptation and victory over sin are to be held up as an example to those of us who carry all the weight of antecedent, fallen human nature, is to vitiate the entire meaning of the temptation, and hold out a broken reed to the tempted and tried. At no time is the temptation of our Lord so held up. All statements made that it was not a real temptation if He could not have sinned, sadly fall short of the high purpose of that supreme hour.

The assertion that had He not been free to say "Yes" to the tempter, He would have been no more than an automaton, and the scene without meaning or avail to us, misses the true category in which the temptation is to be placed.

It is set before us on the same principle as His death, resurrection and ascension into heaven; that is, as a fundamental part of the redemption in which He is the revealed foreordained, perfect Redeemer and Saviour.

He is brought before us as the second Adam, predestinated through death and resurrection to be the ETERNAL head of a new race—the new source of Life, spiritual and eternal, for men. HE IS TESTED and no fault or flaw being found in Him, is set before us—not as an example—but as the perfect and sustaining object of faith. HE IS THE OBJECT OF FAITH, and not otherwise.

As the tempted and tried, we are not to look to the scene upon the Mount and endeavor as the Lord to overcome, but, rather, to look away from self, and look to Him Now upon the throne as the always perfect ONE, able to succor and deliver all who shall come into Him. We are to draw near that we may find "GRACE to help in the time of need." HE IS THE INCARNATE GOD in whom we may safely trust, and to whom we can confidently approach.

As supplementary to this it may be asked—if our Lord could have yielded to temptation and thus have sinned, why could He not yield to temptation NOW and sin?

There is no record that He received a change of nature after the temptation. There is no record that He received a second BIRTH as to His nature. Unless a change can be shown in His human nature since the temptation, then, seeing His will was free once in respect to sin—it is, unless it can be otherwise proven, just as free now. What guarantee have we, therefore, that He will not some day be lifted up with the contemplation of His OWN GLORY, and fall from His high place?

Once admit that our Lord could have fallen and you have introduced a broken link in the whole chain of REDEMPTION and incarnate DEITY.

But the Scripture has given a smashing finali-

ty against this blasphemous teaching; it is to be found in these words:

"He cannot sin because He is born of GOD." (1 Jno. 3:9). This is spoken of the ordinary, regenerated child of God; as it is written; "Who-soever is born of God doth not commit sin; for his seed remaineth in him; and he cannot sin, because he is born (has been begotten) of God."

It is the declaration that the Christian does not sin in the nature which is begotten of God, but only in and through his old Adam nature.

Now, let it be noted and never forgotten—God's CHRIST never had Adam's nature. He had a distinct humanity, begotten of God HIMSELF from the seed of the woman—a nature begotten of God; and the nature born (begotten) of God says HOLY Scripture—cannot sin.

Here is the end of controversy: Whatever mystery may remain unsolved in the union of the two natures in the person of our Lord, the fact, also remains that the HUMAN NATURE OF CHRIST COULD NOT SIN.

—BR—

THE GREAT WHITE ELEPHANT AGAIN

—O—

Ex-Gov. Al Smith, the Great White Elephant who was on the hands of the Democratic party during the last national political campaign, is again seeking to ingratiate himself into the favor of the party which he carried to ignominious defeat three years ago. He is urging that the Democratic political leaders not discuss the dry-liquor question at this early stage of the forthcoming national campaign, leaving it wholly up to the national convention, which he hopes, with the aid of Mr. Raskob and other multi-millionaire wets, to control.

Southern Democratic dry leaders, such as Senators Morrison of North Carolina and Sheppard of Texas have made it known to the liquor crowd in the North—that has taken over the Democratic party and are using it as a tool to destroy the national prohibition law—that Southern Democrats will not follow their leadership any further.

The only way in which the solid South can be restored to the Democratic fold will be by a plank in its next platform placing the party unequivocally on record as being behind the national prohibition law. The free and unbossed Southern Democrats will no longer suffer dictation or their party's policies on moral issues by a group of un-American liquorheads who are merely using us as a means to get into power.—Religious Herald.

—BR—

HOME-COMING DAY AT BOYLE

—BR—

Boyle Baptist Church celebrated its annual Home-Coming Day on Sunday, March 15th, 1931. It is the beginning of the Third years work of the church under the able leadership of B. W. Walker. Sunday School began at 9:30 A.M. with an unusually large attendance. Following Sunday school demonstrations were given by the Sunbeams, Girls Auxiliary, Royal Ambassadors, and the Junior and Senior B.Y.P.U.

Following the demonstrations came fine reports from the Board of Deacons, Treasurer and Pastor of the years work.

The Pastor reported that at the beginning of 1930, the church had a membership of 167, and at the beginning of 1931 the membership was 307; an increase of 140, which makes the Boyle church the second largest in Bolivar county. The Bolivar County Association Minutes show this increase to be by far the largest of any church in the county. Following the reports came a wonderful service of song and worship. The text of the sermon preached was taken from the 39th Psalm, "Lord Make Me to Know Mine End."

A great crowd of members and visitors were present.

—BR—

We do not understand the silence of the Executive Committee of the Southern Baptist Convention which is supposed to have met in Nashville recently. Not one word has gone out to the people about what was done. A few things apparently have leaked out. We supposed they had a publicity department. If they do any good in their meetings they ought to tell it. If they don't do any good they ought not to meet.

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

Young People's Leader—Miss Frances Landrum
Col. Cor.—Mrs. D. M. Nelson, Clinton, Miss.
Rec. Sect.—Mrs. D. C. Simmons, Jackson, Miss.
Per. Service—Mrs. R. A. Kimbrough, Charleston, Miss.

Pres.—Mrs. A. J. Aven, Clinton, Miss.
Vice-Pres.—Mrs. G. W. Riley, Clinton, Miss.
Cor. Sect.—Miss Fannie Traylor.

Mission Study—Miss Margaret Buchanan, Blue Mountain, Miss.
Stewardship Leader—Mrs. Herman Dean, Brookhaven, Miss.
Margaret Fund Trustee—Mrs. W. J. Davis, Jackson, Miss.
Training School Trustee—Mrs. J. L. Johnson, Hattiesburg, Miss.

BAPTIST WOMAN'S MISSIONARY UNION CONVENTION—APRIL 7 - 9, JACKSON, MISSISSIPPI

All sessions of the State W.M.U. Convention will be held at the First Baptist Church. All Baptist churches in the city are cooperating in entertaining the Convention but the First church is the place of meeting.

Our State W.M.U. President, Mrs. A. J. Aven, has called a meeting of the Executive Board for Tuesday afternoon, April 7th. We are expecting a full attendance at this meeting. There are a few items of business that need to be attended to prior to the first session of the convention that evening.

Our State Personal Service chairman, Mrs. R. A. Kimbrough, has prepared a set of questions on Personal Service for discussion during the conference hour Wednesday morning. She is eager for a full attendance. Her plan is to give us a leaflet on practical Personal Service, composed of questions and answers. Let us have a full discussion of these questions so we may understand this phase of our work.

DO NOT FAIL TO OBTAIN A RECEIPT FROM YOUR R. R. AGENT WHEN YOU BUY YOUR TICKET TO JACKSON ON YOUR WAY TO CONVENTION. THIS WILL GUARANTEE YOU HALF FARE BACK HOME.

IF YOU WANT BED AND BREAKFAST WHILE ATTENDING CONVENTION, SEND YOUR NAME TO MRS. B. B. RICHARDSON, 656 N. STATE ST., JACKSON, MISS. SHE WILL ASSIGN YOU A HOME AND NOTIFY YOU BEFORE YOU COME WHERE YOU WILL BE ENTERTAINED.

The speakers for the first session of our Convention, Tuesday evening are Dr. Eugene Sallee, Home Secretary of the Foreign Mission Board, who has had several years experience as a foreign missionary in China; and Mr. W. E. Holcomb, Pres. of State Convention. Besides these speakers we will have inspirational music, devotional, welcome and response. The evening will be filled with good things. Don't fail to be present for the first session.

Wednesday will be overflowing with good things—besides the regular business and departmental reports we are to have two addresses by Miss Kathleen Mallory on the following subjects: "What the W.M.U. is doing 'that the world may know,'" and "Joy to the World." Dr. J. W. Beagle will also bring an informing and inspiring message regarding the Home Mission Field. During the day Miss M. M. Lackey will lead us to the foot of the cross in a consecration service.

Thursday morning will be our last session but it will be none the less interesting. Make your plans to come and stay until adjournment Thursday at noon. We are exceedingly eager that the last session will claim your interest as completely as the first.

CONTINUE TO PRAY FOR A GREAT SPIRITUAL BLESSING DURING OUR STATE MEETING.

I know many of you have been wondering just how your new Young People's Leader looks. We are introducing you to her on this page this week. Don't think you know her when you gaze into the face of this portrait; for it is impossible to picture all the charm and attractiveness for



MISS FRANCES LANDRUM
State Young People's Leader

Frances Landrum in a photograph. You will have to wait until June to meet the real Young People's Leader.

We want to call your attention to pages 29 and 30 in March Royal Service. In anticipation of the celebration of the Silver Anniversary of the Y.W.A. in 1932, Miss Mather has given us a questionnaire to fill out. Let us help her gather material that will prove to us in some measure the influence the Y.W.A. has had and is having toward leading our young women into world wide activities. DO NOT FAIL TO ANSWER THIS CALL IMMEDIATELY.

Blue Mountain College Alumnae Club of Jackson has planned for a B.M.C. Alumnae Banquet to be held Wednesday noon at the First Baptist Church during our State Meeting. They have promised an interesting program and fine fellowship for that hour. The plates are 50c each and that means good eats, too.

We have in this office some very interesting letters from missionaries that we would like to give to our readers but lack of sufficient space will not permit. Here is an excerpt from one who is telling about the vacation of her family. "Sunday we started a Bible Institute and it was my privilege to teach a class in Stewardship. On the last night of the Institute nineteen people confessed the Lord Jesus. As I saw young men and women, coming forward, their faces shining with beautiful purpose and saw men and women coming with their faces twisted in the agonies of repentance—all accepting our Lord our precious Savior, yours and mine—again I was sorry for everybody who isn't a missionary." I wonder if we are as good stewards of our time as our missionaries? Their vacation is only a change of work.

Posters!

Let us not forget to send our best posters for exhibit at the First Baptist Church during the Convention. A committee has been appointed to judge them and send the best ones on to Birmingham for the Southern Baptist Convention. Just address them to FIRST BAPTIST CHURCH, Jackson, Miss. Mark them plainly so the committee will know where they are from.

Those of you who read The Baptist Record tell others what it means to you and then solicit subscriptions. You do not want your fellow workers to be ignorant regarding the work of our denomination in the State and there is no other way to know of the activities of Mississippi Baptists.

Our offerings for Home Missions are coming in well. If you haven't mailed yours, do not fail to do so before March 28th. We want to send as large check as possible to the Home Board the first of April.

Systematic Giving

One of the points listed on the new report cards which have just been issued, is: "Number of systematic givers?"

The question arises, what is meant by a systematic giver? The obvious answer is: "One who consistently and persistently contributes at a regular time to a stated cause."

In that sense missionary society "dues", so-called, are systematic gifts and one faithfully contributing regularly her "dues" is a systematic giver.

But taken in connection with the broad aims of the Woman's Missionary Union as laid out in the Plan of Work, this phrase connotes that the truly systematic giver places no limitations upon the gift, confining it to that phase of the budget called "incidental expenses," but agrees to a distribution on the accepted basis to all causes fostered by Southern W.M.U. It implies a plan previously worked out and subscribed to by which all these causes are combined into a system which benefits by our gifts. In transferring the term systematic giving from the tabulated aims where it is correlated with proportionate giving, this interpretation was evidently intended. The function of the report card is to secure records in line with the aims of our organized work—to determine how far and to what degree individual societies are emphasizing and cooperating with these ideals. If the meaning is ambiguous or vague, a term more definite and clear can be substituted. Meanwhile we cannot go astray if we heed Paul's injunction: "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him," faithfully bringing all the "tithes and offerings" into the storehouse of the Lord. Then in deed and in truth will we be systematic givers.

Mrs. G. W. Riley.

Attention Please:—This is the last issue of the Record for March 1931. All Treasurers who have been notified that yearly or quarterly payments are due please let us hear from you at once. If for any reason you will be delayed in sending in your new lists let us know so that we can keep the subscriptions on the mailing list.

After what seemed a hopeless illness Mr. P. L. Johnston is reported by the Christian Index as coming back to health.

East Miss
Depart

By R. L.

"Who Quit

In his address week in the regional R. B. Gunter, our Secretary, asked question when discussing depression, "Who then went on to slacker in Mississippi South had slacken gifts to the Lord's the Lord brought on that Baptists qu And that is the ter, as everybody anything about it. and good times we be found our people less and less for evience with each until every cause f nomination was su fering to hurt. I of poverty or lack a falling down Such conduct as of God's people ha loved by a depre true in olden times Old Testament. W grew prosperous God and left off a ple meetings and in the tithes, and the midst of a sta that caused unto distress. They co an extent that fi destroyed ten of t other two were ca ity for long years. If you will take past history of ou whole world as to that there have be perity followed b pression. During prosperity the pec selfish and withh their means. Wh as far as God w them go, He calle a period of pover And that is exa done again. Our bed God in their and now they are sequences, the fai

The Baptist Record

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R. B. GUNTER, Cor. Sec'y.
P. I. LIPSEY, Editor

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RENEW PROMPTLY: Please send in
your renewal promptly and give your old
address as well as the new when writing us
for a change. If you do not send in your
renewal your name will be dropped from
the list.

Obituary notices, whether direct or in the
form of resolutions of 100 words, and mar-
riage notices of 25 words, inserted free. All
other notices will cost one cent a
word, which must accompany the notice.

East Mississippi Department

By R. L. Breland

"Who Quit First?"

In his address at Grenada last week in the regional conference, Dr. R. B. Gunter, our efficient Mission Secretary, asked this significant question when discussing our present depression, "Who Quit First?" He then went on to tell that Baptists in Mississippi and all over the South had slackened up in their gifts to the Lord's work long before the Lord brought on this money panic that Baptists quit before God did. And that is the truth of the matter, as everybody knows who knows anything about it. When prosperity and good times were everywhere to be found our people began to give less and less for missions and benevolence with each succeeding year until every cause fostered by the denomination was suffering and suffering to hurt. It was not a case of poverty or lack of funds but simply a falling down on God.

Such conduct as that on the part of God's people has always been followed by a depression. This was true in olden times as related in the Old Testament. When the Israelites grew prosperous they often forgot God and left off attending the temple meetings and stopped bringing in the tithes, and soon they were in the midst of a starvation depression that caused untold suffering and distress. They continued it to such an extent that finally God utterly destroyed ten of the tribes and the other two were carried into captivity for long years.

If you will take time to study the past history of our nation, and the whole world as to that, you will find that there have been periods of prosperity followed by periods of depression. During these periods of prosperity the people grew rich and selfish and withheld from God of their means. When they had gone as far as God was willing to let them go, He called them back with a period of poverty and depression. And that is exactly what He has done again. Our people have robbed God in their days of prosperity and now they are suffering the consequences, the faithful with the un-

faithful; but very few have given according to Bible requirements.

Also you will notice that in every instance it has been just as it has been this time, we quit first. God would never quit giving us prosperity and good times if all His people would be rich towards God and pay Him what they owe, but they just will not do it when prosperity continues for a period and the craving for riches gets hold of them. They just will rob God. Then He has to be true to himself and bring them to their senses by taking away that which they worship, riches.

Brother, learn this lesson and get back to giving God that which is His and give Him a chance to give back prosperous times again. We have it in our power to make the conditions such, by our return to spiritual living and Bible giving, that God can speedily remove this depression and bring back normal times again. Will we learn the lesson soon, or will we remain robbers and have to go into bankruptcy and shame before we treat Him right? It is time for some prayerful thinking by God's people.

Notes and Comments

There were fourteen preachers attended the Bible Study Assembly at Water Valley last week and we had a good time. More of the local people attended than has ever attended our meetings. They also gave us a good dinner down at the City Bakery. We had one visitor from Tishomingo county, Rev. B. A. Wilson, of Golden, Miss. Our secretary, S. J. Rhodes, was sick with flu and was absent. Prof. O. U. Rushing acting in his stead. Rev. R. B. Patterson, of Calhoun City preached a splendid sermon on "The Two Crosses," the Lord's and Ours. We will meet with Pastor H. Gray and his good folks at Providence ten miles east of Grenada, the third Monday in April, studying Acts beginning with the 18th chapter. Brethren Rhodes and Rushing to arrange the program. We had a great day at Water Valley.

We regret indeed the tragic death of Rev. J. B. Gullett and the serious injury of his good wife in a car-train accident near Tupelo last week. He was one of our good pastors and a brother of Rev. S. V. Gullett, who is State Prison Chaplain. Sympathy is extended to the bereaved.

The third Sunday morning Rev. B. A. Wilson, of Golden, Miss., preached for Pastor E. R. Henderson at the Central Baptist Church, Grenada, and Rev. R. A. Cooper preached at night. We are sure that his people had a feast of gospel truth.

Rev. Wilton W. Simpson is located near Calhoun City in his old home community and preaches to Duncan Ridge Baptist Church. Bro. Simpson is a graduate of Mississippi College. He can be had for part of his time with other churches. Write him at Calhoun City.

Some 75 people from all parts of northwest Mississippi attended the regional conference held at Grenada the 17th. Every association in the district was represented. Dr. R. A. Kimbrough was elected chairman

Missionaries in Chinese Outpost Are "Boosters" for Vicks VapoRub

Mrs. Marguerite L. Berkey, at Tientsin,
Enthusiastic in Its Praise for Children's Colds



A group of native evangelists at Pochow, Anhwei, China.

"We folks in the Mission here in Tientsin," writes Mrs. Berkey, "are great boosters for Vicks. In a climate such as we have here, it seems that especially the children have so many colds—and we all use Vicks. Personally, I have found that it is a good relief to take a little Vicks in my mouth when I get to coughing in the night.

"We appreciate that you are interested in the work of Christ's Kingdom on the other side of the world." Mrs. Berkey's experience with Vicks in controlling night coughs is shared by thousands of others, who have also found it effective to melt a teaspoonful of Vicks in a bowl of boiling water and inhale the steaming vapors. This opens up nasal pass-

ages and overcomes mouth-breathing—so often the cause of dry, irritated throats and night coughs.

Vicks also quickly checks those sleep-disturbing coughs of children. Just rubbed on throat and chest, Vicks gives off medicated vapors which are inhaled direct to irritated air-passages. At the same time, it acts through the skin like a poultice or plaster.

This two-fold action, which continues through the night, has a most remarkable effect in easing the breathing and relieving the cough, thus assuring sound, restful sleep for both mother and child.

Of course Vicks is equally good for all the cold troubles of adults, too.

and Rev. W. E. Lee, Secretary. Encouraging reports came up from all parts of the field as to the efforts that are to be made to raise our quotas by May the 1st, but not much about what has been done. Dr. Gunter told us in language that the most simple could understand, just what the situation is with us and what must be done if we save it to our credit. If our people had been present and heard these speeches and received the inspiration and the information our cause would have been greatly helped and we would go over the top, but alas! those who needed it most were not there and never are. "My people are destroyed for lack of knowledge." Ignorance has cost the world more than all the wars and pestilences combined. Some people do not know anything about our work and don't want to know, for they refuse every opportunity to get the needed information. God will settle. One pastor said that he was going to challenge his people to meet him in giving one whole month's wages to the Lord's cause above the tithe. Baptists must pick up on their giving or kick out of the race. Which shall it be?

The writer was with the Carrollton Baptist Church the third Sunday. This old church has been without a pastor since the first of the year when Rev. Floyd Lummus left them. Perhaps a satisfactory arrangement will be made soon. Some good servants are members there, among whom we recall H. E. Merrill, J. R. Fancher, M. B. Arrington, J. Wilson, Mrs. Huff, O. C. Lee, Mr. and Mrs. Smith and others. It is a church with a wonderful past record, Senator J. Z. George was a member here and his name is on one of the memorial windows.

Some of the best preachers our State has ever had have been pastors there. May the Lord re-vitalize this church.

CHURCH-SUPPORTING RESPONSIBILITY

By Rev. Warren L. Steeves, D.D.,
Waterloo, Iowa

A more vivid sense of responsibility for the church of Jesus Christ is needed from many standpoints and particularly in the habit of church attendance. Altogether too often, many members of our churches attend when it is convenient or on special occasions and in this way they hinder rather than help the cause that they profess to love. Nothing can take the place in the building of the Kingdom of God of the consistent, constant church-going habit.

There are some times when almost everyone wants the church or the pastor, in times of trouble, and joy, at the funeral and the marriage and they are not setting an example of consistent support that will make for responsibility in the coming generation.

Simply to stand by and passively value the church as an organization and to applaud its activity from the side lines and when the issue is drawn say that we are in favor of the church, is doing next to nothing in a personal way to aid in its onward march, and these church members who give but passive support are worse than useless. Plainly speaking, every man in the community, whether he is a Christian or otherwise should feel that he is not discharging his duty to himself, his family or God unless he attends the church services and lends his support by active participation in the labors of love.

The Sunday School Department

SUNDAY SCHOOL LESSON FOR MARCH 29, 1931

(L. D. Posey, Itta Bena, Miss.)

Review Subject: Jesus the World's Savior.

Golden Text: Jesus of Nazareth . . . who went about doing good, and healing all that were oppressed of the devil; for God was with him. Acts. 10:38.

Introduction

Again we are faced with the responsibility of writing and teaching a review lesson in the Sunday school work, a task difficult from every viewpoint.

The subject named for this general review of the lessons for the quarter, would be fine as a subject for a sermon, and would be easily analyzed and discussed; but it is not easily arranged when used as a review for twelve other lessons. But if these lessons have been properly studied, some of the high points may be discussed helpfully.

I. Preparation for the World's Savior.

Back of the preparation for a thing usually lies the need for it. The wrecks wrought by sin as it has touched every phase of human life, society and civil government, speak in thundering tones the need for divine intervention that the whole world be not consumed in moral rottenness. That need seems greater today than ever before, if we are to judge by the current events of the world.

For at least four thousand years, God had been making preparation to give the world a Savior. That preparation reached its culmination in the birth of John the Baptist of parents, Zacharias and Elizabeth, past age to expect issue. He it was who was to prepare the way for the world's Savior by getting a people ready to receive him, and to administer the ordinance of baptism to him when he did come. The miracles connected with the Birth of John testify to the fact that he was sent from God.

II. The Birth of the World's Savior.

If the world is to have a Savior, he must be both human and divine. Human, that he may be tempted as we are. Divine, (Infinite) that he may make a satisfactory atonement for sin. Man's sin condemned him to eternal death. No finite being could lift that curse; hence, Christ, God manifest in the flesh had to die for man's sin. It required infinite sacrifice to redeem from eternal death.

The miracles connected with the birth of Jesus, the miracles wrought by him in his life and then climaxed by his resurrection from the dead, proclaim him the World's Savior.

III. The Herald of the World's Savior.

The ministry of John the Baptist was the herald of the world's Savior. When he administered the ordinance of baptism to Jesus, the Holy Spirit in the form of a dove came down upon Jesus, and the Father's voice out of heaven said, "This is my beloved Son in whom I am

well pleased." Again miracles set the seal of divine approval on both John and Jesus.

IV. The World's Savior Tempted.

The Devil assailed Jesus from every angle of approach to the human heart. But every dart of his fell to the ground at the feet of Jesus like blow-gun arrows at the base of a granite wall. Each assault of the Devil was met by Jesus with the weapon in reach of all of us. "It is written." Written where? In the Bible the word of God. After the Devil was routed angels ministered to Jesus.

V. The World's Savior Healing.

Sin not only damns the soul, but it afflicts the body. The world's Savior could and did forgive sin, and heal diseased and demonized bodies. That fact is too well attested to be questioned by sober, thoughtful men.

VI. The World's Savior Teaching.

Jesus taught as one having authority and not as the scribes and Pharisees. They quoted authorities. He was authority itself. He knew the heart of God and man; hence, "He spake as man never spake," and taught as man never teaches. When Mary was sitting at his feet, she was doing the best thing possible for her or anyone else to do: listening to his gracious words.

VII. The World's Savior the Friend of Sinners.

The human heart is so constituted that it can hardly be reached except through the avenues of friendship and love. Jesus proved himself the friend of sinners by mingling with them, and by saving them out of their sins. Examples: The Samaritan woman, and the woman who bathed his feet with her tears and wiped them with the hair of her head.

VIII. Jesus the World's Savior Carrying Good News.

It has been said, "Actions speak louder than words." Certainly everywhere that Jesus went he carried, both by word and deed, messages that brought great joy to the world of mankind. He fed the hungry, healed the sick, gave sight to the blind, hearing to the deaf, speech to the dumb, cast out demons and raised the dead. Was there ever a Savior with such messages of joy? No, never.

IX. The World's Savior Sending Out Helpers.

From the human viewpoint, the greatest help anyone can receive, is to be made able to help himself. The world's Savior, in the economy of grace, commissioned others to help him in his work while he was here, and thus gave them much of their training for the task to be committed to them at his ascension to glory. In his call for the present distressed conditions, have you answered, "Here am I; send me?"

X. The World's Savior Tells A Story.

By the parable of the Good Samaritan, Jesus silenced the fault-finding lawyer, and taught the world that the person in need is our neighbor. The man without salvation is in the greatest need of any-

one. Have you told that one you know about Jesus and his power and willingness to save all who trust him? Then have you sent some money to be used in reaching those whose language you cannot speak?

XI. The World's Savior among Friends and Foes.

Some of the most happy moments of a busy pastor's life are when enjoying the hospitality of a Christian home, and talking to the family about the great truths of God's word. The human side of Jesus must have greatly enjoyed the home of Martha, Mary and Lazarus. How different that from being among enemies, and they were church folk, bent on his destruction. But Jesus was always equal to any emergency. Only the help of the Lord can save a pastor when in the hands of his enemies. I know by experience.

XII. The World's Savior Coming Again.

In the parable of the rich fool, the Savior taught the danger of heaping up treasure for life and not making preparation for the soul's eternal welfare. Then in the parable of the drunken steward who was not expecting his master's return, he taught the danger of living in ignorance of what the Bible teaches about the second coming of Christ.

There are comparatively few Christians, even many of the preachers, who are not sufficiently acquainted with what the Bible teaches on the subject, to have reason to hope that they may be translated and go to heaven without tasting death. Most of the preachers preach that the whole world will be Christianized before Christ comes. Yet, there is not one single verse in the Bible which when correctly interpreted, teaches anything of the kind. Search your Book and see. "So mote it be."

FIRST YEAR AT CLOVERPORT, KENTUCKY

Sunday, March the fifteenth, was my first anniversary as pastor of the Cloverport Baptist Church. The hearts of our people were rejoiced as our Sunday school Secretary reported 215 present in Sunday school.

In many ways it has been a great year. Our Bible Institute in June was a fine success. Our Sunday School Enlargement Campaign, under the direction of Mr. C. P. Hargis, in which 100 per cent of the officers and teachers were in attendance, was indeed a success. The revival in October in which Brother Wood of Pollard Church, Ashland, assisted the pastor, was truly blessed of the Lord. In various ways we have had 41 additions during the year. We are happy to note the progress our Sunday school is making under the splendid leadership of Superintendent W. A. Roff. Our B.Y.P.U.'s, W.M.U. and other auxiliaries of the church under efficient leadership, are moving along nicely.

The pastor's salary was raised \$200 for this year and both mission and local budgets were over-subscribed. April 12, 13, 14 we are to have a school of missions while our Bible Institute will begin May 31. Another "Sunday School Enlargement Campaign" will be held the week beginning September 6th. Mr. and Mrs. W. A. Gardiner are to be with us. Efforts are being made to

determine how many other churches in the county will put on enlargement campaigns at the same time. Our revival will be held the last of September.

The cooperation of this fine church is beautiful to behold, but the success of its achievements is in the Lord. How glorious has He manifested His power. Praise His name for what He hath wrought. To Him be all glory. Pray for us. Pray that before another year passes a number of these precious lost will be led into the finished work of the blessed Saviour.

Yours by His Grace,

—G. C. Sandusky, Pastor.

Mose: "Yes, Ah used to see elephants in Michigan."

Dinah: "Har! Har! Niggah, is lyin'—dere ain't no elephants in Michigan!"

Mose: "Yo' is right, Dinah—has shot dem all."

THE OUTSTANDING POSITION OF CONVERSE COLLEGE

During the period following the Civil War when the South was absorbed in its historic struggle to rebuild broken fortunes and shattered social institutions, the dire pressure of wants resulted in pitifully inadequate educational facilities. Young women who could afford the advantages of a college education felt that they must go North to get what they could not find in their own section. Today, however, certain southern colleges for women are offering the finest facilities to be found anywhere, plus the priceless advantage of our traditional southern culture.

Among women's colleges, one of the most highly standardized is Converse College at Spartanburg, S.C. founded twenty-five years after the surrender at Appomattox by a group of distinguished and courageous Southerners.

The following facts indicate the high standing of Converse College. In 1912, Converse was granted membership in the Association of Colleges of the Southern States. In 1910 and again in 1920, the General Education Board expressed its high regard for this institution by making generous donations. In 1920, the Carnegie Foundation for the Advancement of Teaching placed Converse among its associated members. In 1921, the American Association of University Women admitted Converse to membership. In 1925, the Association of American Universities placed Converse upon its accredited list, thus conferring the highest academic distinction. In 1926, the National Association of Schools of Music was organized and the Converse College School of Music was made an institutional member.

Parents interested in knowing more of the advantages which this college of unquestioned leadership offers their daughters, may secure full information from President Robert P. Pell, Box C, Converse College, Spartanburg, S. C.

CHURCH FURNITURE

For Pulpits, Pews and Chancels, direct from Factory to you. We manufacture nothing else. Address HUNTINGTON SEATING CORP. Huntington, W. Va.

Thursday, March 26, 1931
KINGDOM BUILDING
ORLEANS—THE
DR. J. B. LAWRENCE
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Thursday, March 26, 1931

KINGDOM BUILDERS IN NEW ORLEANS—THE WORK OF DR. J. B. LAWRENCE

(R. L. Bolton, Hendersonville, N. C.)

The Baptists of the South have been laboring in New Orleans since 1845. That was the year Southern Baptists organized. Faithful men and women have made their contribution to the growth of the kingdom of our Lord in the Crescent City from the beginning of our work until this good hour. Among the faithful and aggressive servants of the Lord in New Orleans, whose record of service has been written in successful evangelism and a militant stand for civic betterment, Dr. J. B. Lawrence, the Executive Secretary-Treasurer of our Home Mission Board, stands in the front rank.

Dr. J. B. Lawrence went to New Orleans from Humboldt, Tennessee, in 1907, taking charge of the Coliseum Place Church, the only Baptist church in the city that was self-supporting at that time. This church during the brief ministry of Dr. Lawrence received nearly three hundred for baptism in a period of two years. During his pastorate one of the most remarkable evangelistic revivals ever experienced in New Orleans began in the Coliseum Place church, Rev. M. F. Ham conducting the revival. The interest grew so rapidly that a large tabernacle was hastily built on the square now occupied by the Federal postoffice. As a result of this revival Dr. Lawrence received into the Coliseum Place church nearly two hundred by baptism.

After serving two years as pastor Dr. Lawrence accepted work as State Mission secretary of Louisiana and editorship of the State Baptist paper, "The Baptist Chronicle." After two years of faithful and diligent service as state secretary and editor Dr. Lawrence returned to New Orleans as pastor of the First Baptist church. During his second pastorate of two years he was not only a successful winner of souls but a tremendous force for civic righteousness in New Orleans and Louisiana. During his second pastorate he was influential in getting the legislature of Baton Rouge to pass a bill against race track gambling and the Gay-Shattuck law against the saloons, there being about 3,000 saloons and speak-easies in the city. Just as Dr. Benjamin M. Palmer had done in other days, Dr. Lawrence applied the gospel to social and moral conditions. His messages appeared in the Monday editions of the press of New Orleans and sometimes in the Brooklyn Eagle of New York City.

The two pastorates of Dr. Lawrence covered a period of four years in the city's life. When he resigned as pastor of the First Baptist church to accept the pastorate at Columbus, Mississippi, one of the leading papers of New Orleans referred as follows in an editorial to his ministry:

"The decision of Rev. J. B. Lawrence to retire from the pastorate of the First Baptist church of New Orleans is a matter for general and deep regret. No minister in this city has caught the ear of the people as has Pastor Lawrence. Moreover, his power and influence over the citizens of New Orleans and the

State of Louisiana have been distinctly for the betterment of the people and all civic conditions. Pastor Lawrence has the courage of his convictions and unceasingly and eloquently he has pleaded the cause of civil decency and righteousness. He has constantly adopted the old motto: 'Be sure you are right and go ahead'. The departure of J. Benj. Lawrence is not only a serious blow to the Baptists of the city and state but to the cause of moral reform and clean government."

In the city of New Orleans where Dr. Lawrence gave four years of his young, militant life, winning hundreds to Christ and creating a finer and better atmosphere for all spiritual and moral growth, the Baptists of the South still carry on in a great way through the Baptist Bible Institute. All predecessors in our Baptist work in New Orleans made their contribution in service both sacrificial and courageous. The nearly 3,000 saloons and speak-easies sponsored by the law when Dr. Lawrence was there have been routed by Federal law. The few Baptists have grown into thousands, and the few Baptist churches have grown into eighteen churches. When you assist the Baptist Bible Institute you are giving momentum to a winning cause in the largest city in the South.

A BOY'S TALENT Jennie N. Standifer

Years ago, I knew a young man who wanted to write stories and poetry. His father was a physician and desired his son to follow the same profession. "I don't want to be a doctor, I want to be a writer," the boy told me confidentially. "I am going to finish the university course my father wishes, and may teach for a while, but I am going to write."

I encouraged him in this ambition and was delighted when I found that he was talented in short story writing.

When he had graduated from the state university, he accepted a position out West, to teach English in a woman's college. He resigned this position in two years, and accepted the place as principal of a college for young men in New York state.

During these years of teaching, the young man was a paid contributor to several first-class magazines, and his stories and poems were very popular. In Mississippi, his native state, he was greatly admired. The poems showed decided talent, and were very popular with Southern readers.

A novel followed a book of poems, which was quite popular in both North and South. The young man made a reputation, and was soon able to support himself by the sweat of his pen. He was offered a position as a writer in a magazine by a New York publisher, and accepted it. He has for years done fine literary work. He is, in fact, regarded as one of the leading American writers. His work both in prose and poetry, is chaste, and beautiful, and the moral trend is the highest. His influence for good, and his encouragement of other young writers, has done much to raise the standards of Southern literature.

There are other writers who need

encouragement, and sympathy to bring them to the front, and to enable them to wield an influence for good wherever their writings are read. Shall we unite in giving this aid, or shall we let the North, rich already in talented, successful writers, have the honor of lending a helping hand to our literary men and women, in going forward? They deserve our help, and should have it before they give us the struggle. Let us give them sympathy and the best in us now in their great work.

AN IMPORTANT MERGER (Thos. J. Watts, Exec. Sec'y.)

The work of the Missouri Baptist Ministers' Aid Society has been merged with the Relief and Annuity Board of the Southern Baptist Convention. This action was in pursuance of an action recommending such merger taken last Fall by the Missouri Baptist General Association. Under the terms of this merger the Relief and Annuity Board assumes on April 1, 1931, the task of caring for the aged ministers and the widows and dependent orphans of ministers in Missouri. Heretofore the Baptists of Missouri have cooperated with the Relief and Annuity Board on the annuity side of its work only. Now there will be complete cooperation.

The agreement provides that the funds formerly held by the Missouri Baptist Ministers' Aid Society, which were legally transferred to the Missouri Baptist Executive Board, amounting to a book value of \$108,475.03 as per the last audit, will pass to the custody of the Relief and Annuity Board and be held by it as trustee, the same to be known as the C. H. Hardin Memorial Fund. The gross income from this fund will be paid back in benefits each year by the Relief and Annuity Board to relief beneficiaries in Missouri. Additional sums will also be paid to these beneficiaries from the Cooperative Program receipts of the Board.

At present those securities which in the judgment of the Relief and Annuity Board are considered to be readily marketable investments will be passed to its custody.

A liquidation committee has been appointed on which the Relief Board

is represented and the entire fund will be transferred as rapidly as possible.

The passing of the Missouri endowment fund to the Relief and Annuity Board has thus been effected without its diversion from the purpose for which it was created by Governor Hardin and many others, inasmuch as the income will always inure to the benefit of Missouri ministers, widows and orphans, while the principal sum will be held inviolate under a trust agreement by the Relief and Annuity Board for the Executive Board of the Missouri Baptist General Association.

There are invested funds in several other States of the Convention which might very properly and advantageously be placed with the Relief Board.

GRENADA

We had 441 in Sunday School last Sunday.

We are having our S. S. and B.Y. P.U. Training school here this week with above 150 in daily class work for two periods each day, taught by our State Sunday school force (Mr. Hunter, Mr. Williams and Miss Cameron) and local for two B.Y.P.U. classes and Pastor R. B. Patterson of Calhoun City, teaching Sr. B. Y.P.U.

We are having evangelistic addresses each evening at 8:00 P.M. by visiting speakers—Pastors H. L. Martin, D. L. Sturgis, F. M. Purser, H. M. King, E. J. Caswell.

The regional conference for District two was held here last Tuesday, we had 62 visitors beside local attendance. Many interesting discussions of all phases of the work were given by pastors for all parts of the district. Dr. R. B. Gunter brought a very convincing message on the need of renewed and re-emphasized cooperation with the CO-OPERATIVE PROGRAM.

Most cordially,

—J. H. Hooks.

PSORIASIS
is a stubborn skin disease. I suffered with it for years. Write R. S. Payne, Covington, Ky. P. O. Box 95.

CHURCHES WILL DEAL KINDLY WITH PASTORS

A worthy pastor does not demand thoughtful and kindly evidence of his people's affection, nor that they shall provide against a day of need for him and his dependents. But thoughtful members of a church do find many ways to compensate him for his labors and sacrifices.

The spiritual pastor, like Paul, serves in spiritual things and fears to demand his rights in material things beyond the present physical needs, lest men should consider him mercenary in his ministry.

However, the duty of the church, as stated in the Scriptures, is clear. The church among other things should provide against need in the pastor's old age and in case of his disability and for his family in case of death. Service Annuity Certificates enable churches to cooperate with the pastor and with the denomination in making such provision. Members of churches should write us for information concerning these certificates.

SERVICE ANNUITY DEPARTMENT of the

RELIEF AND ANNUITY BOARD OF The SOUTHERN BAPTIST CONVENTION

Thos. J. Watts,
Executive Secretary

H. F. Vermillion
Managing Director

The Children's Circle

Mrs. P. I. Lipsey

Bible Story No. 13: March 26th
Restoring the Withered Hand
Luke 6:6-11

One Sabbath day, when Jesus was teaching in the church, he saw a man who had a withered right hand. This disease was the gradual wasting away of the limb until all power of use and motion was gone. It looks as if the Pharisees had brought the man to the church, certainly they hoped that Jesus would be led to say something or do something for him, that would give them the chance to accuse Him of breaking the Sabbath. He read their evil thoughts, and went on to do the good that presented itself. The Pharisees taught that only actual danger to life would make it right to break their Sabbath law: a doctor might be called for a person who had swallowed a piece of glass or gotten a splinter into the eye. Jesus knew the Pharisees' hatred of Him, and with grief in his heart for the sinners, and anger against their sin, he called to the sick man "Rise Up, and stand out where all may see you." He asked His enemies if it were lawful on the Sabbath day to do good, to save life, and they could not deny that it was. Then He told the sick one to stretch out his hand, and as he did so, in the midst of doing it, thus showing his faith, the hand became well and strong and useful, as it had been years before. But the Pharisees did not care for the man's restoration: they were nearly crazy, and plotted together to do something dreadful to Jesus.

Questions

1. What did Jesus' disciples do on a Sabbath not long before this time? Luke 6:1-5.
2. Why did the Pharisees hate Jesus?
3. What story about a sheep do we find in Matthew's account of this miracle? Matt. 12:11,12.
4. Did Jesus break the Sabbath law, when He healed this man without touch, or remedy, or outward application?

My Dear Children:

Good news for all the children who love a story! The story I told you of last week has been found, the story Mrs. Broach of Meridian, sent for our Page, and you may read it this week. This is a nice thing for me, too, for there are not many letters. I wish you would write and tell me what you think that little girl was doing when we are told the dolly spoke. Was she asleep and dreaming or was she hearing something speak inside herself that sometimes tells us when we are doing wrong, or what? Perhaps some of the little ones will think it was a fairy. What is the name of that something that makes us feel so uncomfortable when we have not been doing right, my bigger boys and girls? And would you ever not want to help your dear mother?

Our son who came so far to see us last month, is more than half across the Atlantic Ocean now, on the big ship Leviathan, and before you read this, I trust, will be with Jeannie and little Ann, and their mother in Geneva. Don't you know they and the cousin who is now with them, will be glad to see him—"pop-pa," as Jeannie calls him?

Much love from,

Mrs. Lipsey.

Waynesboro, March 9, 1931.

Dear Mrs. Lipsey:

Here are the answers to March 5th, No. 10 Questions. I hope they are right.

1. Because He had lain there for a long time in that case.
2. Yes.

3. Yes.
4. Because Jesus always came to the temple. So He could heal him.
5. No.

I am in the Seventh grade.

Yours Sincerely

Mildred Daniels.

Thank you, Mildred. I am glad to publish your answers.

Stringer, Mar. 14, 1931.

Dear Mrs. Lipsey:

The Sunbeams of Stringer Baptist Church are sending fifty cents for the orphans.

At this time my heart is very sad, because I'm going to have to leave my little Sunbeam Workers, also my Junior Sunday School Class and the W.M.U. We are moving to Meridian. Mr. Holder works for the G. M. & N. Railroad. He will have a night job at Meridian and we don't like that very much.

We sure do hate to move. We have some good friends we hate to leave. Much love to one and all.

Mrs. J. G. Holder, Leader.

I know the Stringer Church is going to miss you, Mrs. Holder, especially the Sunbeams. I hope you will soon find similar useful work at Meridian. Do let us hear from you again soon.

BETSY BONNER CHANGES HER WAYS

Betsy Bonner was a dear little girl—sometimes. She was good only when it suited her. But Betsy was not worried about her behavior. She let her mother sew for her and do all the house-work alone. The girls in Betsy's crowd were out at play most of the time, and when in the house, they did more sitting and talking than anything else.

Mrs. Bonner was a good sweet mother, and regretted exceedingly that Betsy seemed inclined to follow her pals. She wanted Betsy to love her enough to want to help with the house-work without being scolded into it. Mrs. Bonner was not strong enough to do all the work alone, and as she was a widow and very poor, she could not afford a servant.

One day some visitors came to see Mrs. Bonner, and Betsy overheard this conversation:

"Mrs. Bonner, have you heard about the prizes our Community Club is to give the children in our village?"

"No, I haven't heard anything about it; please tell me."

"Well, we decided at our last meeting, to do something for the young girls to encourage them to help in the homes;—girls from nine to twelve being allowed to enter the contest."

The two women explained to Mrs. Bonner what would be required of the children. Each girl was to help her mother every day, and was to obey her cheerfully always. The prize would be a talking doll, with a trunkfull of doll-clothes, even silk underwear, party-caps, scarf, slippers, and stockings of different colors. A beautiful doll-carriage also would be given.

Betsy was called in and told of the wonderful plan. And, although she had heard much of the conversation, she was glad to hear it again. As she was eager to enter the contest, her name was written down in a pretty little white leather book.

Betsy worked hard for the much-coveted prize, and was happier than she had ever been in all her life. To think she had a chance to capture such treasures! For days she worked oh! so hard and was obedient to her mother always. Imagine her supreme happiness some weeks later when she was told that she had won the much longed for doll and other things.

For a few days after winning the prize, her good conduct continued. But, finally, one hot day, she went out in the back-yard to rest under the large old oak, taking her precious prize-doll and carriage with her. She lay stretched out, enjoying herself, never thinking of her patient mother who was working hard in the kitchen, and who was being deprived of her much-needed afternoon rest. The mother looked out of the window, thinking she would call Betsy, but upon seeing her so happy, decided she would go on with the work alone.

The little girl fell off to sleep, but was soon awakened by a voice saying:

"I am going straight home where I came from, for I don't like to stay with a girl who treats her mother as you do yours."

Betsy jumped up, rubbing her eyes, and thought she must have been dreaming. Looking all around and seeing no one, she lay down once more. Just as she was about to "float off" into dreamland again, she heard the same musical little voice. It was saying this time:

"I see you do not know who it is speaking to you. I am one of the 'Fairy Spirits' who dwell in dolls. Now do you understand?"

Betsy still looked dazed, and cried out:

"No! no! who are you, and where did you come from?"

"I am sitting right here in this beautiful carriage, that's where I am."

"Mercy!" exclaimed Betsy. "Whoever heard of a really live, talking doll?"

"Listen to me, little girl. If you do not go in the house quickly to help your mother, I'll leave you and you won't see me again."

"Oh! beautiful blue-eyed child, please do not leave me, for I love you dearly," cried Betsy in despair.

"Very well," said the doll, "come on and let's go in at once. I'll sit in my lovely carriage and will talk with you while you work. You are not to tell your mother, nor anyone about this conversation, nor any other we may have. And, I tell you once more, that if you fail to do your part, out I go, never to return."

"Oh! dear doll," pleaded Betsy, "please stay with me always, for you have meant so much to me. I see now that I have not kept my promise to the kind friends who gave you to me, but I make a solemn promise to you, right now, that you will never have cause to complain of me again."

Mrs. Bonner was delighted to find that Betsy's conduct improved as the days went by, and her much-needed and longed-for afternoon nap was always insisted upon. The child did many kind and unselfish things for her dear mother, thereby making both of them happy.

Betsy and the "Doll Fairy" had many pleasant conversations together, but she never told anyone about them.

Now, dear children, Betsy and the "Doll-Fairy" are far away, but you remember always to be kind and sweet, for you never know in what shape your "Fairy" may come.

Inez Cater Broach.

—BR—

The Scot, goat of many anecdotes, occasionally turns the tables.

In an English political meeting one of the candidates patriotically orated: "I was born an Englishman, I have lived an Englishman, I hope I shall die an Englishman."

From the back of the hall, in an unmistakable accent came the question: "Mon, hae ye no ambection?"

TATE COUNTY BAPTIST ASSOCIATIONAL MEETING

First Baptist Church, March 29, 1931

9:45-10:45 A.M. Sunday School
(You are cordially invited to us.)

10:50-11:05. A Layman's Place in the State Mission Program—Dr. L. Collins.

11:05-11:15. Song.
Announcements.

Offering (To defray any expense of the day).

Special Music (By Senatobia).

11:20-12:00. Information about the Mission work within the State—Dr. R. B. Gunter, State Mission Secretary.

12:00-1:30—Lunch Hour and Fellowship.

1:30-1:45—Devotional—Rev. J. Huffstatler.

1:45-1:50—Song (Congregational).

1:50-2:10—A Layman's Place in the Home Mission Program—Dr. W. Crawford.

2:10-2:15—Special Music.

2:15-2:35—A Layman's Place in the Foreign Mission Program—S. Dougherty.

2:35-2:40—Song (By Congregation).

2:40-3:30—A Message on Foreign Missions—Rev. F. M. Purser, Mississippi Representatives on Foreign Mission Board.

W. M. McGehee,
Moderator of Association.

B. W. Hudson,
Clerk of Association.

—BR—

Father: "Why were you kept at school?"

Son: "I didn't know where the Azores were."

Father: "Well, in the future just remember where you put things."

The Right Way.

\$1000 REWARD

Now that we are going to throw on our cent tables all the remaining 1931 Spring and Summer patterns of the genuine \$1.49 yard Beverly prints (which we are going to sacrifice to obtain the permanent custom of The Baptist Record readers) someone say "It can't possibly be pure silk at the price! Too good to be true!" So we offer you \$1000 cash to test it in every way, and if you find anything in it but pure silk, pure dye, the \$1000 is yours.

ON APPROVAL. No money until after you get it, and none then if you choose to return it.

ALL PURE SILK

For this sale only we will mail you any number of yards, any colors, just on your personal word, without money, just for inspection. If fully satisfied mail us

58c. a Yard

Buy all you can for the future.

1a. Navy blue with bright flowers.
1b. Navy blue, with quiet, small pattern.
2. Black with colors. 3a. Black with white.

3b. Black and white small checks.
4. White ground with colors. This is the most beautiful.

5. Green predominating.
6. White ground with black.
7. Tan ground. 8. Medium blue ground.

Will outlast, outwash and outshine the heavy crepes and tub silks two to one. Nationally advertised at \$1.40 a yard.

Prove that every number is wonderful beautiful, let us send you a piece quite for your inspection. To introduce our thread we are giving a regular special match.

CRANE'S SILKS, INC., 545 Fifth Ave., N. Y. City

— Clip Coupon NOW —
Coupon for Printed Silk on Approval

CRANE'S SILKS, INC., 545 Fifth Ave., N. Y. City.

Without obligation to keep it send me yards Color No. Beverly Prints (pure silk) at 58 cents per yd. on approval.

Rush.
Sign

SEND NO MONEY

BLACKMAN'S MEDICATED SALT BRICK

The best known tonic for livestock. If your dealer cannot supply you, send us one dollar for four packages postage paid. Your dollar back if not pleased.

BLACKMAN STOCK MEDICINE COMPANY, Chattanooga, Tenn.

B. Y. P. U. Department

"We Study That We May Serve"

AUBER J. WILDS, General Secretary
Oxford, Mississippi

Sunflower Associational B. Y. P. U. Results

The first regular meeting of the Sunflower Associational B. Y. P. U. since its organization was held March 8th in Ruleville with marked success. The Ruleville Church gave the members from the other churches a royal welcome with everything in splendid readiness for the meeting. There were eight churches represented in the meeting, four from the northern district and four from the southern district. The churches represented were Nora Smith, Drew, Doddsville, Sunflower, Fairview, Indianola, Inverness and Ruleville. The Northern district had an attendance of 58 and the southern district had 57, thus showing that the districts were pretty well balanced. Ten deacons and four pastors were present in the meeting. The general plan for meetings is that the first month in each quarter the Southern district has a meeting, the second month in each quarter the Northern district has a meeting and the third month in each quarter there will be a joint meeting of both districts. This seems to be a popular way, as a good many associations follow this plan. Mr. Andrews, the president, is very happy over the splendid cooperation he is getting from the churches in the association. Following is a copy of the program rendered. Please note the time element:

- 2:30—Call to order.
- 2:31—Song Service led by Mr. Flowers, Chorister.
- 2:40—Minutes and Roll Call.
- 2:45—Business and announcements.
- 2:50—Scripture Reading and Prayer—Mr. Baldridge.
- 2:55—Outline of Plan and Duties—Pres. A. N. Andrews.
- 3:00—General Talk and Duties—V. P., Mr. Roberson.
- 3:03—General Talk and Duties—Sec.-Treas., Mrs. O. W. Holmes.
- 3:06—Inspirational Talk—Mr. M. Flowers.
- 3:11—Special Musical Number.
- 3:15—General Talk and Duties—N. District Leader, Mr. W. A. Bell.
- 3:20—General Talk and Duties—S. District Leader, Mrs. C. E. Powell.
- 3:25—Open Discussion, Extension Work, Etc., and Assignment of definite work for various unions.
- 3:30—Motion to Adjourn—Shake hands and get acquainted for a period of 10 or 15 minutes.

It's Just a Matter of Time

It's just a matter of time now before we will be ON OUR WAY to the District B. Y. P. U. Convention. If Juniors will save about THREE CENTS a week and Intermediates, Seniors and Adults will save about SIX CENTS a week from now on they will have saved enough to pay the small registration fee of 25c and 50c which is asked of

all attending. This takes care of all expenses of the convention and gives us a good program the like of which cannot be had usually except for much more than it costs us. Watch this column from week to week for announcements about the convention. LET'S GO!

Pontotoc Sets Up New Organization

Under the splendid leadership of their new pastor, Rev. A. L. Goodrich, the Pontotoc Church has completely reorganized their B. Y. P. U. work. The following officers have been elected and are working faithfully at the task of developing the young people of the church: Director, S. T. Bigham; Asso. Director, E. W. Inmon; Secretary, James Penny; Chorister, Samuel Bigham; Pianist, Mrs. D. L. Bigham; Junior Leader, Mrs. Vera Bell; Intermediate Leader, Mrs. A. L. Goodrich; Senior Counselor, Miss Louise Spight. They plan to hold their Study Course in April and plans are to make this study course reach as near as possible 100% of the membership of each union.

We appreciate the splendid cooperation on the part of our churches this month. Many have already had their study course and have sent in their requests for awards. Others are observing this week—Do not put it off, have yours NOW.

Pickens Observes All Day Study Course

Friday, March 13th, was a red letter day for the Pickens Church. The Seniors held an all day study course, with Secretary Wilds helping. The High School teachers excused all who wanted to attend, lunch was served at the church and it proved to be a highly successful day. The book "Training in Church Membership" was used, the members having been furnished books some days ahead of the day set for the work at the church; they were to read the book, which many did, so it was simply a matter of having thorough reviews and examination. Four hours were spent in this, with eighteen taking the examination. There are only seventeen in the union, hence some outsiders were enlisted for this course. It was a good day and profitable.

Durant Holds Successful B. Y. P. U. Training School

According to testimonies of those who know, the best Training School held in the Durant Church in the past three years was held there during the week of March 8-13. Four classes were taught, with Dr. Riser teaching the first division of the S. S. Manual, Mrs. Herrington teaching the Juniors "Train Makers in Other Lands", Miss Durscherl taught the Intermediates "Messengers of Light", and the Senior Manual was taught by Auber J. Wilds. A fine spirit prevailed through the week, with a good attendance in every class. Two forty-five minute class

periods with fifteen minute intermission was the order of the service, except on Friday evening, when only one long class period was held with a good social marking the close of the week's work. During this same week Miss Durscherl and Mr. Wilds taught classes in Goodman each afternoon, one class of Intermediates and one class of Seniors, who studied the Leaders Manual.

We wish we were "Twins" so we might accept as many more invitations to help you in your B. Y. P. U. work in your own church. Sorry we have to turn so many urgent invitations down, but maybe we can accept the next one you give us, and no doubt we can if it comes far enough in advance of the time you want us.

GREAT REVIVALS AMONG GREAT NEEDS IN SHANGHAI

By Mrs. J. H. Ware

We have been rejoicing over the showers of blessings the Lord has poured upon the work in Shanghai. Nov. 16th marked the beginning of our fall series of evangelistic meetings in Eliza Yates and Ming Jang Schools on The Baptist Compound. Pastor Kaung of the Allen Memorial Church, Southern Methodist, preached each day for eight days giving the Good News to his hearers in a most forceful, clear way. Christ crucified and risen, the only hope of sinful man, was exalted throughout the meetings. A deep spirit of consecration and prayer prevailed among the teachers and students as each Christian tried to introduce others to Christ. We were not surprised at the great outpouring of the Spirit and the profession of faith by more than 130 students. After the meeting closed committees were appointed to talk with each one who came forward and gave his name. I have enjoyed being on one committee immensely. 35 boys were baptized on Nov. 30th and Dec. 14th, and 32 girls on Dec. 7th and 14th. Many of the others are ready to join the Church as soon as they can get the permission of their parents. Some are joining other churches, for instance, one teacher long a believer joined the Cantonese Baptist Church and two others Allen Memorial.

As these girls were examined I was impressed anew with the fact that we are but touching the fringe of the hem of Christ's garment. One after another I asked, "Are you people Christians?", "Is there one other of your relations who is Christian?", and few indeed came from Christian homes. Of more than seventy girls perhaps ten came from such homes. Sometimes a grandma or an aunt or an in-law was a believer, but many were the first to acknowledge Jesus. One girl who laughed at me several times last year as I tried to lead her to Jesus came to Him this fall—she is one believer in a family of twelve. Emily and I have often prayed for her together so when I told her that Helen had given her heart to Jesus, she said, "Aren't we glad?" Her father is an official in the Executive Yuen in Nanking. In Elementary 6, there were four baptized. Lee Yao has a Christian grandmother and was not opposed, but the others coming from

PATENTS

Time counts in applying for patents. Don't risk delay in protecting your ideas. Send sketch or model for instructions or write for FREE book, "How to Obtain a Patent" and "Record of Invention" form. No charge for information on how to proceed. Communications strictly confidential. Prompt, careful, efficient service. Clarence A. O'Brien, Registered Patent Attorney, 3131 Security Savings and Comm'l Bank Building (directly across street from Patent Office) Washington, D. C.

non-Christian homes of eleven, five and eleven persons are bravely taking their stand for Christ. Ding Tih Fung boldly followed Jesus in baptism in spite of a stern letter from her father in which he stated that her grandfather and grandmother disapproved as well as himself, and her mother wished her to wait awhile. Just before the baptismal service she told me she must wait, but she came into the room with the other girls and watched them go into the water. A fierce battle was being fought in her heart and Christ won. Later she said she was very unhappy when she decided to wait, so made up her mind to follow Jesus. She came to us from a Catholic school last year. Many are struggling in their hearts. Will you pray for these girls and the Ming Jang boys who should overcome through Christ?

At old North Gate Baptist Church a splendid revival has just closed and 120 professed faith. These have not been examined yet and there is much opposition here as elsewhere, but we hope that a large number may be received on their profession. At the College nine have been baptized this fall. Grace Church has had a revival too with baptisms. We have much to be grateful for. We have several from the three out-stations where Mr. Ware works who are waiting for warm weather to be baptized. Four of the 67 added to Sallee Memorial come from Fah Hwo and Lan Nyi Doo and are students we are sponsoring.

Shanghai is now ranked the fifth city of the world in size and yet we have only five Southern Baptist churches and two Northern Baptist churches in the city.

HILLMAN COLLEGE

Clinton, Miss.

The oldest college for girls in Mississippi—and one of the least expensive. Enrollment limited to 100, thus making personal care and attention possible. Accredited. Exceptionally good advantages in Piano, Voice and Expression. The two colleges in Clinton and the close proximity to Jackson, the state capital, make the location almost ideal. The new homes for students on the beautiful campus help to make it in reality "Happy, Home-like, Hillman". Write for catalogue.

M. P. L. Berry, President.

The very stout old lady went to the Zoo and was watching the lions feed.

"Pears to me, mister," she said, "that ain't a very big piece of meat for such an animal."

"Madam," said the polite attendant, "I suppose it does seem a small piece of meat to you, but it's big enough for the lion."

A TEXAS PASTOR AND HIS CHURCH

Lufkin is a city of about 10,000 inhabitants, located in east Texas, on one of the Southern Pacific lines running from Shreveport, La., to Houston, Texas. The city has two Baptist churches. Rev. J. R. Nutt is pastor of the First. I have recently had opportunity of getting a close-up view of pastor Nutt's work there. The story of the church's progress under his leadership is one of unusual interest.

Call of the Church

Brother Nutt had just closed a five-years' pastorate with the Belton, Texas, church to take a less taxing work at Senatobia, Miss. He had been at Senatobia only two weeks when he was urged to accept the call of the Baptist church of Lufkin, Texas. This was the only church there at that time. The call was declined and the church turned to another whose call was not unanimous. Again the church turned to Nutt, urging him to accept their call which he declined a second time. The church extended a call to another man, but the call could not be made unanimous. The church again turned to Nutt and their call was declined the third time. Another man was called but the church failed to make this call unanimous. The only man on whom the church had been able to unite was Nutt. They, therefore, turned to him for the fourth time, urgently and unitedly imploring him not to decline their call till he had visited and looked the field over. This he did and concluded forthwith that the voice of the Master had found utterance in the persistent action of the church. The Senatobia church released him after a short stay of only six months and he entered immediately upon his new work at Lufkin.

House of Worship

The new pastor found a house of worship entirely inadequate for their needs. At once he set his heart and hand to the task of building. His membership he found loyal and responsive, and for five years, they gathered funds for the work of building. It seemed a long wait for the new church; but sometimes churches "make haste by going slowly." It was even so in this case. When \$60,000 had been deposited in the bank, the foundation of the new structure was laid. The work never ceased from that time till the building was finished and equipped, at a cost of \$110,000, being a monument to consecrated effort and wise business judgment. A debt remains of only \$20,000 which is being paid in annual installments of \$3,000. But I found no sore spots usually left by building programs.

Church Growth

When pastor Nutt began his eventful ministry in Lufkin eleven years ago, his church numbered only 400 in its membership. They now number approximately 1400. Many of these were received into the church apart from revival meetings. But the evangelistic meeting was the largest factor in this remarkable growth in numbers. Four meetings during the period were held by the pastor himself, resulting in more than 400 additions to the church. He is truly a pastor-evangelist. His people love him and follow his leadership.

Efficient S. S. Work

One other phase of the church work impressed me very much, that of the Sunday School. I found two most unusual things in their S. S. work which I had never before observed in any Sunday School. This is why my attention was fixed on these. First, for a year they have had a successful teachers' meeting each week. On Wednesday night at 6:30 I met with 92 teachers and officers, their normal attendance at these weekly meetings running from 80 to 100. Their general plan is for all to meet together an hour before the mid-week prayer service for a short luncheon. Following the luncheon, they divide into departmental conferences for consultation about departmental problems. From these groups teachers gather for the study of lessons to be taught the following Sunday. The groups are then adjourned for the regular prayer service. Two worthwhile results soon made themselves felt in the church life—increased attendance at prayer meeting and effective cooperation in the enlargement of the S. S.

The other unusual thing noted in the Sunday School is their plan of giving. Every member of the S. S. is supposed to make a subscription to the church budget and to pay same through the Sunday School. From \$200 to \$300 are given every Sunday by the S. S. to the church budget of expenses. Those who do not attend S. S. make their offerings at the regular services. I am aware of an objection urged against this method of contributing—that it "trains away from the church." I found, however, no one in that church where the method is followed raising this objection. The church delights to point out to the skeptical two most desirable results—real training for the largest number in Christian giving and greatly increased contributions.

—M. O. Patterson.

—BR—

Teacher: "What great difficulty was Demosthenes compelled to surmount before he became an orator?"

Soffmore: "He had to learn how to talk Greek."—Ex.

—BR—

OVERSTRESSING PROGRAMS

(G. W. Riley, Clinton)

I am told that the Chinaman does everything backwards, that is, backward to us.

I have heard missionaries tell funny experiences and they laughed, the people laughed, and I laughed with them. I wonder if some of our ways and plans to evangelize the Chinese appear as awkward to them as some of their ways and customs do to us. I am not making any criticism, but I want to ask a question or two purely for information.

In our program for "Informational and Inspirational Meetings for March" (and I heartily endorse the plan), I note the subjects as stated, "What the Colleges, Seminaries, State, Home, and Foreign Missions, Orphanages, Hospitals, Relief and Annuity Board, can do to make the Cooperative Program a Success."

I suppose it is my obtuseness, but I have never been able to see through a boulder further than the hole goes, and there must be a light at the other end of the hole, and even

then I think I would have some trouble looking backward through the lower end of the hole.

Now, I believe in the "Cooperative Program," and I believe it could and should be made a "success," but does not the statement of these subjects put the emphasis at the wrong place? Are we not emphasizing the "success" of the machinery rather than the success of the work to be accomplished? Are we not putting the cart before the horse? Success before effort?

It occurs to me that a better statement would be, "What the Cooperative Program" can do to make missions, etc., a "success." Of course, that was what the committee had in mind, and that was the way the subjects were discussed in the great meetings which I attended, and I am merely using our State Program to illustrate the general tendency of Southern Baptists to over-stress programs.

It will take Southern Baptists another ten years to get over the pain of the "Seventy-five Million Campaign." Our State "Emergency Program" was the most minutely worked-out plan ever proposed, but it didn't work out. I have never tried it, but I heard somebody say, "You can't bore a six-inch hole with a three-quarter auger."

The trouble with our great "Cooperative Program" is, it has only a half-inch bit for a 24-inch hole. For the Cooperative Program to be a "success," it must be "cooperative," and must operate.—"So built we the wall; for the people had a mind to work." Neh. 4:6.

A BAPTIST BIBLE INSTITUTE EXPERIENCE

(Maynard Vick, Student)

On Saturday evening the workers on our usual assignment on Magazine Market met for a brief prayer service, previous to going on our assignment, and we definitely asked God for His special blessing and the guidance of the Holy Spirit in our service. When we got to our usual place of holding our street meeting, we sang two hymns and had a prayer. Then I gave a brief message on Mark 2:17 where Jesus says, "They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance." God by His Holy Spirit blessed the proclamation of the message, and at the close of the meeting we had the great joy of seeing three souls make the great decision and accept Jesus as Saviour and Lord. In this service Jesus truly fulfilled His own promise that He gave unto us, "And I, if I be lifted up from the earth, will draw all men unto me." John 12:32. We in our weakness endeavored to lift up our Saviour and He drew these three precious souls unto Himself.

REPORT

Of Practical Activities Department for Week Ending March 7, 1931

Leaders' reports	12
Individual reports	100
Assignments met	186
Sermons and addresses delivered	88
People present at services	642
People dealt with personally	122
People professing conversion	22
Tracts and gospels distributed	1,010

In Memoriam

O. G. May

After a brief illness brother O. G. May of White Bluff Church died while visiting relatives at Hattiesburg, March 4th. He is survived by his wife, companion of forty years, and daughters, Mrs. W. Churchwell, Leakesville, and Mrs. Clara Crawford, Hattiesburg, sons, H. E. and O. C. May of White Bluff, and Claude and Charles of Hattiesburg, who deeply mourn their loss.

His father, Obed K. May, died near Oakvale when Bro. George was a boy, leaving the widowed mother, Mary LeNoir May, and children, Hope May of Bogalusa, La., Mrs. Alice Stringer, Brookhaven, and Mrs. Ida Thompson, Port Arthur, Texas, and Mrs. Sallie Langston, who died about two years ago.

He professed faith with Society Hill Church in 1884, and has lived with too great a service to enumerate here the good things due to him. Bro. L. E. Horton, his pastor, said that together in his devotion, influence and service he stood among the counselors.

He represented his home county, Marion, in the legislature in 1920, 1922, and served the last session as Sergeant-at-Arms. With his increasing burden of sixty-nine years his devotion to home, community and country, never flagged, and now he rests from the necessary burden of an untiring service. In this relatives and friends may be reminded of Jesus, saying: "I must work the works of him that sent me, while it is day; the night cometh, when no man can work."

Interment followed attended by a large audience at White Bluff Church.

—C. T. Carmichael.

—O—

Mrs. R. B. Gunter

From W.M.S., Louisville Church:

It is with deep feeling of personal loss that we join others in a tribute to the memory of Mrs. R. B. Gunter. During her earlier years, she was the gracious, beloved teacher of the Baraca Class, also serving as the devoted leader in the W.M.S. of Louisville Baptist Church. Through her loving smile, we glimpsed the glories of God's grace and as she guided along the path, many were shown the way that leadeth home.

Her gentleness revealed unconscious humility and sacrificial service—"that low sweet root from which all heavenly virtues shoot." The dominant ambition of her life was to serve her Lord, and her brilliant intellect and consecration portrayed a character of matchless beauty.

"She openeth her mouth with wisdom and in her tongue is the law of kindness."

We deem it a priceless privilege to have known Mrs. Gunter, and to her esteemed family we extend our profoundest sympathy.

Committee,

Mrs. Claud Fair
Mrs. E. L. Richards
Mrs. W. E. Taylor

John M. Fr
whereas, our beloved
Franklin after sixty
service in His
preacher, deacon and
heard the Father's tes
up higher", and when
Baptist Church has
measurable loss the
up its consecrated c
board of deacons, th
Sunday School has
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he could ever be rel
his place, following
of the Holy Spirit,
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it resolved:
First, That we are
Heavenly Father fo
vation of cheer
which he afforded, f
an example of his
for his undying
shall prove a blessing
come;
Second, That we
reaved family of
heartfelt sympathy
which they have
a kindred loss
Third, That a cop
tions be incorpora
of the church,
The Baptist Record
ge Courier, and a
reaved family.
Signed:

Mrs. X
R. C. I
W. F.

—BR—

No Asking M
Little Johnny cam
eating a cookie whic
got at the ho
but.

"Haven't I often
ask Mrs. Mason for
his mother reprovin
times must I tell yo
the boys don't do
"But I didn't as
said Johnny, defen
where she keeps the
—BR—

"Now, Johnny,"
"suppose you want
thousand dollar hou
seven hundred doll
you do?"
"I s'pose I'd have
worth three hundr
reared the young f

FRECH
Remove This
Money back if Othine-d
not fade out every last
clear, lovely, milk
Othine is also the per
At all druggists. If
supply you, send \$1.15
series, Inc., Buffalo, N

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OTHIN

John M. Franklin

Whereas, our beloved Bro. John M. Franklin after sixty years of faithful service in His vineyard as preacher, deacon and teacher, has heard the Father's tender call "Come up higher", and whereas, the Magee Baptist Church has suffered immeasurable loss thereby in giving up its consecrated chairman of the board of deacons, and, whereas, the Sunday School has lost a faithful, devoted teacher, thoroughly familiar with the word of God and deeply conscientious in adhering in word and deed to its teachings, and whereas, as a member of the pew, he could ever be relied on to be in his place, following the leadership of the Holy Spirit, always speaking and living his convictions; therefore it is resolved:

First, That we are grateful to the heavenly Father for the daily inspiration of cheer and friendliness which he afforded, for the courageous example of his beautiful life, and for his undying influence which shall prove a blessing to generations to come;

Second, That we express to the bereaved family our sincere and heartfelt sympathy because of the loss which they have sustained, feeling a kindred loss and grief;

Third, That a copy of these resolutions be incorporated in the minutes of the church, a copy sent to The Baptist Record and to the Magee Courier, and a copy to the bereaved family.

Signed:

Mrs. X. O. Steele,
R. C. Russell,
W. F. Smith, Sr.,
Committee.

—BR—

No Asking Necessary

Little Johnny came into the house eating a cookie which he had apparently got at the house of a neighbor.

"Haven't I often told you not to ask Mrs. Mason for a cookie?" said his mother reprovingly. "How many times must I tell you that polite little boys don't do such things?" "But I didn't ask her, mother," said Johnny, defensively. "I know where she keeps them."

—BR—

"Now, Johnny," said the teacher, "suppose you wanted to build a one thousand dollar house and only had seven hundred dollars, what would you do?"

"I s'pose I'd have to marry a girl worth three hundred dollars," answered the young financier.

FRECKLES



Remove This Ugly Mask

Money back if Othine-double strength does not fade out every last freckle and give you a clear, lovely, milk-white complexion. Othine is also the perfect Bleach Cream. At all druggists. If your dealer can't supply you, send \$1.15 to Othine Laboratories, Inc., Buffalo, N. Y.

OTHINE DOUBLE STRENGTH

THE LUFKIN REVIVAL

On the eighth of March we began an eight-days revival in the First Baptist Church of Lufkin, Texas, with Dr. M. O. Patterson of Clinton, Miss., doing the preaching. It was one of the most successful, fruitful, revivals we have ever had in our church. There were not many to join the church, for the reason that it was not that kind of a revival we needed. We have had many additions all along through the years, and there were but few unconverted people to attend the services. The thing that was needed most was consecration and an inspiration to study the Scriptures, and to see just what God wanted a great church to do. Dr. Patterson filled the bill exactly. Never have we heard such great messages, and so appropriate. Every sermon was to the point. Every word he said was heart-searching. He caught our people right at the start, and through to the last message, they did not miss what he said.

I feel that Dr. Patterson is a man that is greatly needed in many of our churches. Through the years back, many people have joined our churches, but that is all they have done. The churches heard their confession, asked them to "have a seat," then turned them loose to fight their way the best they could. Our churches need preaching to, as well as the lost. Dr. Patterson did this for our church in a way that they will never forget. He preaches in a way that while he is delivering his message, you forget the man and listen to his message. He comes as near being a great preacher as any man I have ever heard. His sermons are as near perfect as they well could be. His thought is profound. His logic is convincing. He reaches the heart. He makes his hearer think. Much of the time, he makes one feel bad. Never has our church had a greater opportunity to hear the Gospel, and now that he is gone, the universal expression is that "we hope he will return soon." It is our purpose to have him back with us just as soon as we can.

If there are churches and pastors in Mississippi that have not heard Dr. Patterson, they will do well to have him. He does the kind of work that will help the pastor more than any man I know about. Our people are grateful to God for him. Through Dr. Patterson, and The Baptist Record, I send greetings to all my friends.

Faithfully,

—J. R. Nutt.

SELF-DENIAL REACTIONS

(W. W. Hamilton, Pres., B.B.I.)

There is a Bible question which admonishes us against despising the day of small things. The value of this admonition was never more thoroughly exemplified than in the Self-Denial Appeal of the Baptist Bible Institute. Great numbers of small gifts are coming from people who have heretofore despised small things and therefore were not willing to give what seemed to them an amount unworthy of consideration.

A young lady from Texas who is secretary to one of the professors in a sister institution sent us \$1.00 and made this interesting comment: "There have been many times when

I could have sent one dollar, but was foolishly ashamed to send so little. I know one thing this 'depression' has done. My silly pride has received quite a suppression. Anyway, here is my dollar."

This is only one incident of literally hundreds where small gifts have come through self-denial from individuals in every state of the South who would ordinarily have been "foolishly ashamed to send so little."

If this self-denial appeal can reach the hearts of the people there will continue to come an avalanche of small gifts that will not only meet the present emergency of the Baptist Bible Institute, but will sweep away its debt and free its hands for the larger opportunities that constantly open for service. If anyone who reads this has not sent a self-denial offering, please do so at once, no matter how small it may appear.

SLAYDEN

Rev. C. S. Wales of Blue Mountain, Mississippi, Pastor of Baptist church Slayden, Mississippi, has just closed a week's Bible Study Course. Brother Wales taught the second division of the Sunday School Manual. Mr. Wyatt R. Hunter having taught the first two weeks ago.

Much interest was shown in this Study Course, much of which is due to the efficiency of the teacher in appealing to the people, and his being so thorough in the work until no one could help but do his very best.

The people of this community feel as if they have a much clearer knowledge of the Bible, and hope that Rev. Wales will find it convenient to give the other courses of the Sunday School work.

On the second Sunday of April the ones entitled to diplomas will receive them and a special commencement sermon delivered by Rev. Wales.

I sincerely hope that we can help the new interests and that each member of the Sunday School will continue with the Study Course, knowing from which of the twelve great divisions of the Bible the lesson is taken, and strive even harder than in the past to get a better knowledge of our Lord and Master.

We hope to have you give more of the courses, Bro. Wales.

Yours truly,

—J. B. Henderson,
Superintendent Sunday School.

"DOLLAR DAY"

W. W. Hamilton, President
Baptist Bible Institute

One of the most popular slogans to attract the shoppers in New Orleans is "Dollar Day." Practically every store in the city will join in these bargain days when every imaginable article is put on sale at "\$1.00." The values are generally good and the people know that they will get their money's worth.

How about Dollar Day in your church for the Baptist Bible Institute? Let the people know about it, announce it, advertise it, distribute literature. The merchants will buy whole pages of advertising space in the papers to tell about their dollar attractions. Give your people information about the work and worth of the Bible Institute. Let

them see that a dollar invested in this marvelous missionary enterprise will pay dividends through all eternity. Show them the opportunity for service in this vast mission territory. Then open the way, fix the day, and the dollars will come pouring in.

Does it hurt the regular trade when the merchants put on "Dollar Day?" Will it hurt the regular program to put on dollar day for the Baptist Bible Institute? No and No!

MOORHEAD

Since coming here as pastor of the Moorhead Baptist Church, we have received 27 new members. Have baptized three times and there are more to follow. The drouth seriously crippled the Delta from a financial standpoint, but prospects for a bumper crop this year are very encouraging.

There is to be seen by almost every Negro cabin new garden fences, which means that the people are going to raise something to eat. Cotton acreage has been noticeably reduced and planters are turning to feed stuff. Farmers are going to raise this crop so cheaply that they will make money even if the price is low next fall. This is the most beautiful country in the world, and were it possible I would like to live a hundred years in the Delta. As a rule the biggest hearted people I ever saw live here. Our congregations are large and appreciative. I begin next Wednesday night a series of talks on The Second Coming, and at the morning hour for several Sundays will speak on The Holy Spirit; His Person, Purpose and His Power. Both pastor and people are happy in each other's love and confidence. This is truly an "every member" church.

Yours truly,

—A. A. Walker.

Child (in museum, pointing to some slabs of stone): "Mummie, what are these?"

Mother: "Those are Assyrian tablets, dear."

Child: "What frightful headaches they must have had to swallow things that size."

RED EYES Quickly cleared up after reading, sewing or driving. Dickey's Old Reliable Eye Wash has given painless, prompt relief for 60 years. Price 25c. DICKEY DRUG CO., Bristol, VA.

W.F. GRAY'S GENUINE OINTMENT PRICE 25c. Cuts and scratches should be promptly treated. Soothe, heal and protect them with Gray's Ointment. At all drug stores. For free sample write W. F. GRAY & COMPANY, 708 Gray Bldg., Nashville, Tenn.

WINTERSMITH'S CHILL TONIC STANDARD FOR 50 YEARS. For over 50 years it has been the household remedy for all forms of Malaria, Chills, and Fever, Dengue. It is a Reliable, General Invigorating Tonic.



Baptist Student Union



President, W. O. VAUGHT, Miss. Col. Secretary, LUCILE RAY, Blue Mtn.
Vice-President, MARGARET GUL- Treasurer, FRANK BAILEY, A. & M.
LEDGE, Miss. Woman's College Reporter, LAVONNE REEVES,
M. S. C. W.
Address all communications to Box 1087, M. S. C. W., Columbus, Miss.

Blue Mountain College

Friendship Week has been observed in prayer meeting this week. Each day two room-mates have had charge of the short service. The prayer meetings seem to grow in spirituality as friend meets friend there.

Away from the campus this week is the student secretary, Miss Mary D. Yarborough. The B.S.U. has let the Baptists of Mobile, Alabama, use her for ten days in their City-Wide Enlargement Campaign.

Lucille Ray, Rptr.

A Different Houseparty

There's a story to tell and history to relate

Of heart felt experience, now at memory's gate.

A different houseparty was had at a school

Where Christ was the theme, and Joy the rule.

The crowd came in—in bus and car, From across the way so near and far. The Workshop stood open to guest everyone—

From Mississippi's daughter to Alabama's son.

The host and hostess stood ready to greet

Each guest as they entered this College street

The problems of work were discussed through and through;

Mr. Preston gave thoughts so enlightening and true.

The devotion was led by colleges each time

Their words were so fine, inspiring each mind.

Then came the picnic, the ride and the lake—

The "cold Spring breezes"—(for memory's sake).

At last, all in prayer, the company attends,

The six o'clock service and thanks to God sends.

At eleven o'clock gathering, a blessing was there

A meeting for students and older folks to share.

Again to the Workshop,—a sad time to meet—

To have the last meeting and make the retreat.

The Choctaws turned south, their work to redeem,

While State Teachers follow next with might and esteem

The Wildcats departed in somber array:

Then Alabama left, but wishing to stay.

B.M.C. lassies, waving Gold, Red and Blue,

Drove on to the mountains, with work there to do.

The others went home, leaving happiness and cheer

Because host and hostess had grown to them dear.

The brother and sister who entertained so fine,

Deserve stars and crowns and a banquet to dine.

So good was the spirit, the life for those days,

The joys will live with us through Eternity's ways.

HIGHLIGHTS OF M. S. C. W.

Some of the M. S. C. W. girls had a great privilege last Sunday afternoon in taking part in the Sunday School Rally held at the Sessums Church near Starkville. Mr. Young, the superintendent there, invited eight girls out early to help in the making way with a huge pre- or post- Thanksgiving turkey. The program began at 2:00 in the afternoon. Clara Brashears, '33, talked on the recognition of the need for consecration in Sunday School work, the opportunity for working where we are. Virginia Franks, '32, gave the devotional in Dr. S. D. Gordon's manner, on a "Fresh Vision of Jesus." Miss Irene Ward, student secretary, gave the message of the afternoon making the effectiveness of personal work especially applicable to the rural Sunday School. At the conclusion of the program, the college girls sang a chorus, "To the King", and then gave a short sentence testimony on "What Jesus Means to Me." We came back to the campus renewed in spirit and with renewed enthusiasm.

One thing over, something else begins. Great plans are being made now for the A. & M.-M. S. C. W. party. The party is an annual event, traditional between the two colleges. This year, it is going to be especially interesting for— But we mustn't be spilling secrets this soon in the game. Wait a little longer, and we'll tell you all about it. The date is probably, according to present plans, Friday, March 27.

Last week we sent out questionnaires to all the B. S. U. Presidents and to the pastors of the Junior Colleges. If you haven't filled out your answers, yet, please do so right away and let us hear from you. We want our state to know just how student work is standing. You can help to make that report accurate by doing your part for your college. If you haven't done so already, please answer the following questions and address them to Lavonne Reeves, M. S. C. W., state reporter. If you can't give exact figures, "Estimate"! (Zana Wilson's House Party Expression.)

1. What is the Baptist enrollment of your college? Give the number for first and second semester and summer term so that every student attending will be counted once.

2. How many attended Sunday School, B. Y. P. U., or any other unit organization of the Baptist Church? Give total number attending a single service during the entire year as well as average attendance each month. In the latter enumeration, count each student only once though he may attend more than

one organization during the week.

3. What means have you for keeping in touch with college students?

4. Is there an organization on your campus for Baptist students? (Asked only in the letters to colleges where there is no B. S. U.)

5. Do you send student representatives to the B. S. U. Convention? To the State Baptist Convention? Give number delegates sent to last meeting.

6. What is your total school enrollment?

LET'S HEAR FROM YOU REAL SOON!

SEMINARY CONFERENCE IS SIGNIFICANT EVENT

Chas. F. Leek

Visitors to the conference came from Alabama, Arkansas, Illinois, Indiana, Kentucky, Louisiana, Massachusetts, Mississippi, Ohio, Missouri, North Carolina, Oklahoma, South Carolina, Tennessee, Virginia, and West Virginia. Mississippi was represented by Dr. W. A. Hewitt, Rev. D. A. McCall, Rev. W. C. Howard, and Rev. Howard Spell.

Dr. W. J. McGlothlin, President of the Southern Baptist Convention, gave ten addresses, five on "Crises in Apostolic Christianity" and five on "Jesus of Nazareth." He was courageous, comprehensive, conscientious, and conservative in his remarks. In the former series he faced on five consecutive mornings the "Problems of Expansion, Worship, Organization, Theology, and Unity in Apostolic Christianity." At night he spoke on Jesus of Nazareth as follows, "Jesus the Teacher, Messiah, Lord, Universal Saviour and Triumphant Heavenly King."

Large crowds also heard a series of four addresses by Dr. Frederick E. Taylor of the First Baptist Church, Indianapolis, Indiana, on the "Task of Being a Minister." He brought practical lessons from his long and full ministry. He captivated his audiences. His four subjects were: "The Minister in His Preparation to Preach, in His Pastoral Relationships, in His Pulpit, and in His Church Problems." He said in part, "The question at the end of the sermon is not, How did they like it? but, Did it please God?" "I always have a great deal of sympathy for the minister who cannot buy much clothes, but I have no sympathy for the minister who does not keep himself clean and neat"; "Don't get the toothpick habit"; "The pastor never has a pastor"; "A minister's character is all that he has"; "The minister who moves every two or three years is setting the pace that will 'kill' him"; "If there is anything needed in the ministry today aside from Christian character it is Christian brains"; "Whenever you have a church with small light bills you have a dead church"; "We need to get the preacher ready to preach as well as the sermon"; "No preacher is big enough for a church to get up a fuss over"; "Never let there be a Sunday when anyone can accuse you of not having preached Jesus Christ."

From nine to ten each morning of the first week there was a State Mission Conference on The Part-Time Church under the direction of Dr. C. M. Thompson, State Secretary for Kentucky. Its ideals, its

relationship to its community, its all-time program were discussed. Dr. Thompson was assisted by Gaines S. Dobbins, Dr. P. E. Burroughs, and Mr. George J. Burroughs, Stewardship Secretary of theenary. It was concluded in this conference that the Great Commission applies to the quarter-time church as well as the full-time church, the annual call of pastors is inious, that the fourth-time church functioning rightly will become full-time church, and that no how small or isolated, the four time church should have a wide program.

"Baptists Working Together" copied an hour each morning through the first week. Dr. R. Sampey set forth The Principles of Denominational Co-operation, J. B. Rounds of Oklahoma the Endrances to Co-operation, Dr. P. Burroughs the Essentials of Co-operation, and Dr. C. M. Thompson Constructive Program. Dr. Sampey suggested Foreign Missions as a rallying point of co-operation. "Foreign Missions", he said, "is an engine that will pull a long train of cars". "I believe in great church buildings, but I do not believe church has the right to put up building under circumstances that will diminish its gifts to missions declared Dr. Rounds. "Conscious loyalty to the great principle Christian co-operation" was given as an essential to co-operation Dr. Burroughs. "Get ready to go forward", was Dr. Thompson's plea.

On Sunday, March 15th, visiting pastors, returned missionaries, foreign students and members of the Faculty preached missionary sermons in thirty Louisville Baptist churches and for two hours in the afternoon 3,000, chiefly Baptists, listened to Dr. W. Eugene Sallee and Dr. George W. Truett in stirring missionary addresses. Dr. Sallee's note was "Surely the time has come to enter the open doors". "Our heart is given me when I think of our stronghold of theological missionary education in this city," Dr. Truett announced. "The doors of opportunity in mission fields are not only open, they are off the hinges", he said as he made a masterful plea that we begin a great missionary awakening.

"Has putting in that lunch counter helped your business?" asked Brown of the druggist.

"Well, it has about tripled the sale of indigestion tablets."

Little Marvin found a button in his salad, and remarked: "I suppose it fell off while the salad was dressing."

A Negro employed at one of the movie studios in Los Angeles was drafted by a director to do a comedy scene with a lion.

"You get into this bed", ordered the director, "and we'll bring the lion in and put him in bed with you. It will be a scream."

"Put a lion in bed with me!" yelled the Negro. "No, sah! No a'tall! I quits right here and now."

"But", protested the director, "this lion was brought up on milk."

"So was I brung up on milk," wailed the Negro, "but I eats meat now."

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